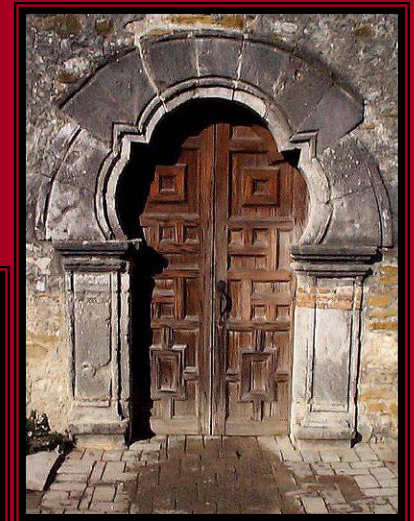
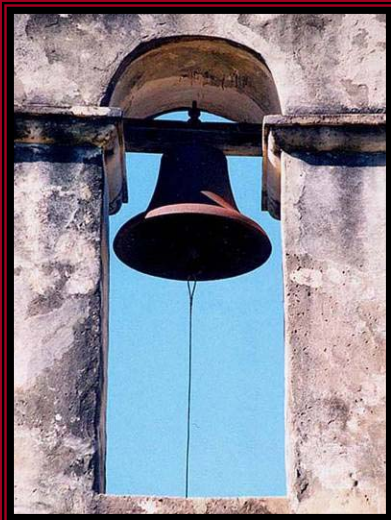
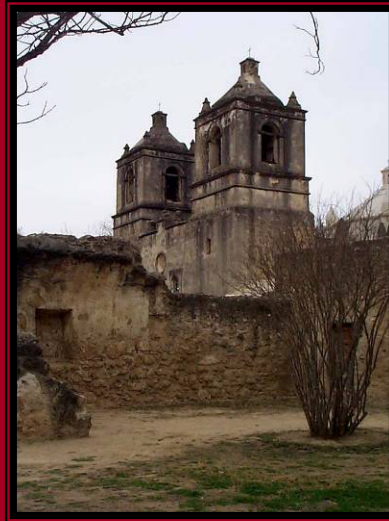


# Franciscan Missions of San Antonio

## World Heritage Site

Nomination



San Antonio Conservation Society  
National Park Service  
Daughters of the Republic of Texas  
Los Compadres de San Antonio Missions National Historical Park

March 2007



Figure 1. Location of Franciscan Missions of San Antonio in relationship to the Western Hemisphere.



Figure 2. Proposed World Heritage site "Franciscan Missions of San Antonio."

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## FRANCISCAN MISSIONS OF SAN ANTONIO

### Prerequisite 1 – Legal Requirements:

#### A. National Significance:

Yes. All five Franciscan missions included in the nomination are either part of the San Antonio Missions National Historical Park or hold National Landmark status or both.

#### B. Owner Concurrence:

Yes. All the property owners are aware of this proposal to seek U. S. World Heritage Tentative List status and all have agreed to this course of action.

#### C. Willingness to Discuss Protective Measures:

Yes. All property owners have agreed to enter into discussions with the Department of the Interior to document existing measures to protect the property and to consider other possible measures to protect the property into perpetuity.

#### D. Scheduling:

**Preferred Year:** 2010.

**Reasons:** Mission San José was founded in 1720 in San Antonio. San José is the finest example of the Franciscan missions in the city and 2010 will be its 290th anniversary.

### Prerequisite 2 – Specific Requirements for Nomination of Certain Types of Properties:

#### E. Serial (multi-component) Properties:

Not Applicable

#### F. Serial (multi-component) Properties:

We are not proposing this property as an extension or a new component to an existing World Heritage site.

### Prerequisite 3 – Other Requirements:

#### A. Support of Stakeholders

##### Owners:

1. Archdiocese of San Antonio. Archbishop José Gomez
2. Bexar County. Judge Nelson Wolff
3. San Antonio, City of. Mayor Phil Hardberger



- 
4. San Antonio Missions National Historical Park, NPS
  5. San Antonio River Authority
  6. State of Texas. Governor Rick Perry
  7. Texas Parks and Wildlife, Department of
  8. **Arthur Maspero, Mayordomo, Espada Acequia**

**Stakeholders:**

**Elected Public Leaders:**

9. U.S. Senator Kay B. Hutchison, Texas
10. U.S. Senator John Cornyn, Texas
11. Henry Cuellar, U.S. House of Representatives, Dist. 28
12. Charles Gonzalez, U.S. House of Representatives, Dist. 20
13. Ciro Rodriguez, U.S. House of Representatives, Dist. 23
14. Carlos I. Ureste, Texas State Senator, Dist. 19
15. Leticia Van de Putte, Texas State Senator, Dist. 26
16. Judith Zaffirini, Texas State Senator, Dist. 21
17. Joe Farias, Texas State Representative, Dist. 118
18. Edmund P. Kuempel, Texas State Representative, Dist. 44
18. Robert R. Puente, Texas State Representative, Dist. 119
20. Mike Villarreal, Texas State Representative, Dist. 123
21. Mayor Daniel M. Tejeda, City of Floresville
22. Judge Marvin Quinney, Wilson County

**Advocacy and Support Groups:**

23. Bexar County Historical Commission
24. Daughters of the Republic of Texas
25. Floresville Economic Development Corporation
26. Greater San Antonio Chamber of Commerce
27. Los Compadres de San Antonio Missions National Historical Park
28. San Antonio Conservation Society
29. San Antonio Convention and Visitors Bureau
30. Texas Historical Commission

Supporters: All individuals and organizations listed above support this proposal.

Opponents: There are no opponents to this proposal.

Comment: The wide and varied support reflects the high esteem held for the missions and an understanding of the historical, economic, social, and educational importance the missions hold for the community as a whole.

## **1. IDENTIFICATION OF PROPERTIES**

### **1.a. Country:**

All the properties covered by this proposal are located in the United States of America (Figure 1).

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### 1.b. State:

All the properties covered by this proposal are located in the State of Texas (Figure 2).

#### Bexar County

San Antonio Missions National Historical Park  
2202 Roosevelt Ave.  
San Antonio, Texas 78210

The Alamo (Mission San Antonio de Valero)  
300 Alamo Plaza  
San Antonio, Texas 78205

#### Wilson County

Rancho de las Cabras  
Junction of Picos Creek and the San Antonio River  
Off State Hwy 97, SW of Floresville city center

### 1.c. Names of Property:

“**Franciscan Missions of San Antonio**” is the preferred name for the collective properties included in this proposal.

#### **Popular and Historic Names for the Multiple Component Properties Included**

This proposal encompasses five missions that are normally referred to by their individual names. Below are the popular names of the sites followed by their historic names in parentheses:

Mission Concepción (Mission Nuestra Señora de la Purísima Concepción de Acuña)

Mission San José (Mission San José y San Miguel de Aguayo)

Mission San Juan (Mission San Juan Capistrano)

includes geographically separated support sites-- the San Juan Dam, the San Juan Acequia, and the San Juan Labores.

Mission Espada (Mission San Francisco de la Espada)

includes geographically separated support sites-- Rancho de las Cabras, the Espada Dam, the Espada Aqueduct, the Espada Labores, and the Espada Acequia.

The Alamo (Mission San Antonio de Valero)

Note: Some attribute the name “the Alamo” to the cottonwood (Alamo) trees growing in the area. The more likely origin of the term came into use after 1801. At that time, the Mexican Second Flying Company was reassigned from its post “el Alamo de Zarras” to the former Mission San Antonio de Va-

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lero that was then called “Pueblo de San José y Santiago del Alamo” after the unit’s previous post in Mexico. Soon, the local vernacular shortened it to “el Alamo”.

## Other Names or Site Numbers

The name “**Franciscan Missions of San Antonio**” was selected because it best expresses the commonality of the five missions/sites that are included in the proposal. The early history, goals and purposes of these missions were very similar.

### 1.d.-e. Location, Boundaries, and Key Features of the Nominated Properties\*

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## Gente de Razón: People of the Missions

DVD submitted under separate cover.

\*Figures 1 and 2 base maps are from ESRI software. All other figures are in public domain. All photographs were taken by National Park Service personnel unless otherwise noted.

### 1.f. Area of Nominated Properties

The total area of the nominated properties is 319.73 hectares (790.082 acres). Of this, the area of the San Antonio Missions National Historical Park is 318.05 hectares (785.92 acres) and the total area of The Alamo is 1.68 hectares (4.162 acres). An additional 40 acres of the San Juan labores are included in the park boundaries, but are not yet owned by the National Park Service. They are part of the Park's land acquisition plan and will be purchased as funds become available from Congress (**not included in the area of this proposal**).

## 2. DESCRIPTION AND HISTORY OF THE PROPERTIES

### 2.a. Cultural Property

Central to this nomination for the U. S. World Heritage Tentative List are five eighteenth-century Spanish missions that are located in San Antonio, Texas. Four of the five missions are the core of the San Antonio Missions National Historical Park. They are Mission Nuestra Señora de la Purísima de Acuña (1731), Mission San José y San Miguel de Aguayo (1720), Mission San Juan Capistrano (1731), and Mission San Francisco de la Espada (1731). The United States Congress created this Park on November 10, 1978.

*In order to provide for the preservation, restoration, and interpretation of the Spanish Missions of San Antonio, Texas, for the benefit and the enjoyment of present and future generations of Americans, there is hereby established the San Antonio Missions National Historical Park ... consisting of Concepción, San José, San Juan, and Espada Missions, together with areas and features historically associated therewith.*

- U.S. Public Law 95-629

In addition, on December 19, 1964, National Historic Landmark status was conferred upon the fifth mission – The Alamo (San Antonio de Valero—founded in 1718) - that is not included in the San Antonio Missions National Historical Park. Prior to the establishment of this Park in 1978, National Land-

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mark status was also conferred on two sites within the present Park boundaries. These are the Espada Aqueduct (July 19, 1964) and Mission Concepción (April 15, 1970.)

**Background.** In the early 18<sup>th</sup> century, the Franciscans developed the five missions spread out for approximately twelve miles along the banks of the San Antonio River, from the center of present-day San Antonio and stretching south. Some 300 years earlier, the Franciscans had fully evolved the traditional Benedictine plan for convents into a friary plan with the cloister and friary joined to the church structure. The original individual San Antonio area mission plans were similar and followed an “open village” design. This combined the traditional monastic church and friary plan with an open village for Native Americans (Indians) around a central square. The Apaches attacked the indigenous tribes in the area of the missions and forced the mission builders to modify their plans. They enclosed the villages and other mission structures within defensive walls circling the mission compounds. Although work on mission churches had begun in the second decade of the 18<sup>th</sup> century, the work on the existing stone churches began in earnest about 1740. It was then that Antonio de Tello, master mason (“maestro de albañil”) and sculptor, began designing all the churches except for Mission San José. He also designed the granaries and the arched stone aqueduct serving Mission Espada. Brief descriptions of each major component of the nominated properties (from north to south) follow:

**The Alamo (Mission San Antonio de Valero).** The Alamo Complex occupies approximately 4.2 acres in downtown San Antonio (Figures 3-4). On the grounds are two buildings that remain from Mission San Antonio de Valero – the mission church and the convento, or long barrack (Figure 5). Construction of the convento began in 1724, shortly after the mission was relocated to this site. Records indicate it was completed in 1744. Construction on the church began in 1744, but by 1756, the walls collapsed and work was begun on the present church. Although this church was never fully completed, work on it ceased in 1762. Both the convento and church, as they exist today, contain elements of original construction, with the church in particular exhibiting the rich decorative features of Spanish mission architecture (Figures 6-7). In 1793, the mission of San Antonio de Valero (originally named, in part, in honor of the Marqués de Valero, don Baltazar de Zúñiga, the viceroy of New Spain at the time of its establishment in 1718) was the first of the Franciscan missions of San Antonio to be fully secularized, in other words, decommissioned as a mission community. Given its close proximity to the town, the Villa de San Fernando, and the presidio of San Antonio de Béjar, missionaries and government officials argued that few Indians were left, that they were worshipping at the church in the town, working in the town, or had intermarried with townspeople, losing their identity as mission Indians. The church that was not fully finished was decommissioned, no longer to be used for religious services. This occurred at a time when the winds of revolution for independence of Mexico from Spain were beginning to blow to the south. The need for troops to the south drained away the men and material from many of the frontier presidios, leaving the way clear for incursions of French provocateurs from Louisiana to the east, as well as increased depredations by the Apache and Comanche. By the turn of the 19<sup>th</sup> century, the need for additional military presence in Texas, especially in the area of the former missions and the town was becoming critical. In 1801, the Second Flying Company of San Carlos de Parras was sent to the area. *Compañías volantes*, or flying companies, were developed as mounted units that could respond quickly where needed to keep the peace and attempt to maintain a degree of stability in an area where law and order was deteriorating.

Between 1806-1814, during the turbulent years of revolution, especially after the 1810 Hidalgo Revolt beginning the war for independence of Mexico from Spain, royal soldiers and revolutionaries ranged through Texas, and part of the old *convento* was used as a hospital. The area, that had been a crossroads of forces competing for mastery of the continent, now became a thoroughfare of those from American





Figure 3. Aerial photo of modern Alamo (Mission San Antonio de Valero) site. Photo courtesy of City of San Antonio (public domain).

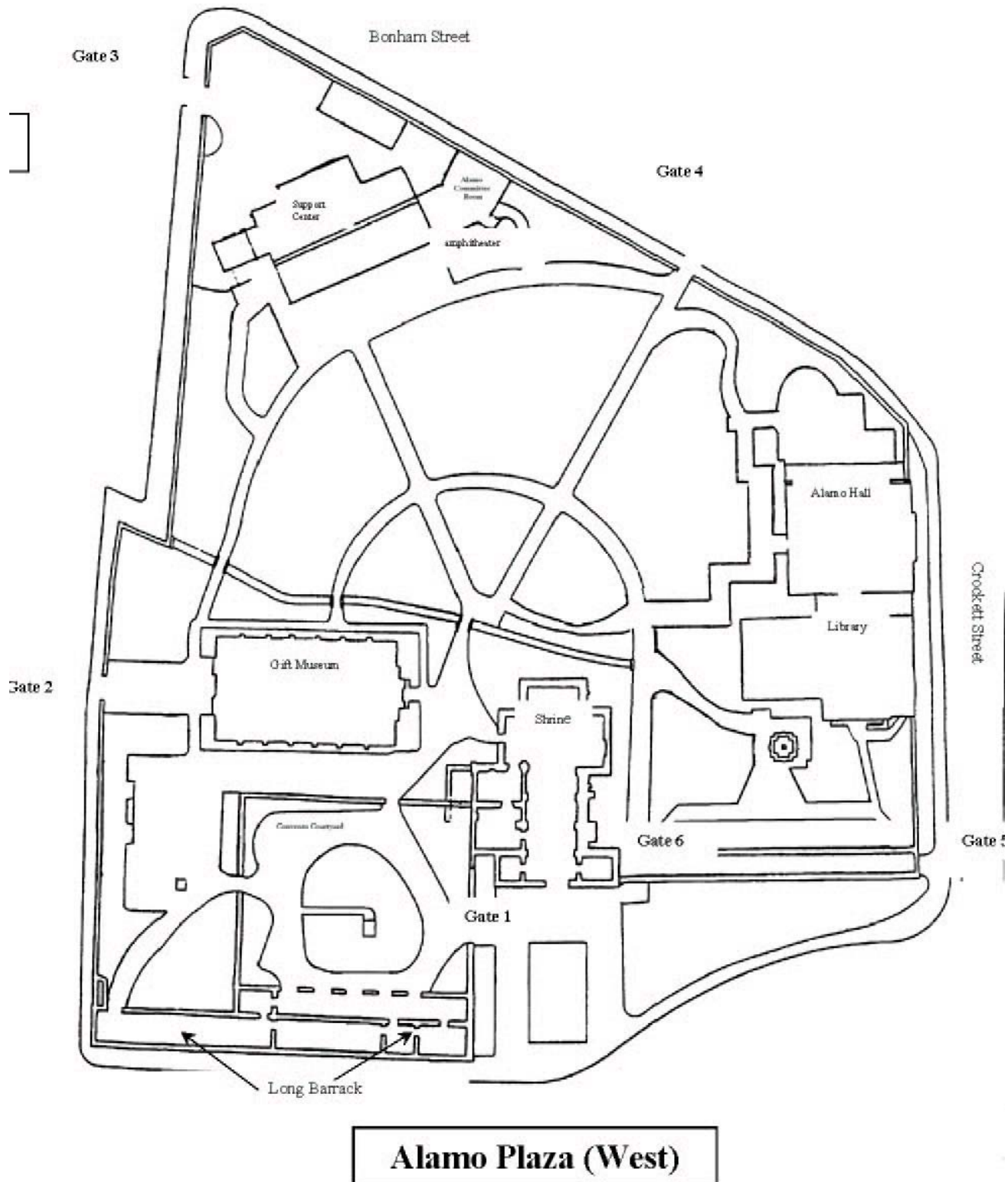


Figure 4. Site plan of the Alamo (Courtesy of the Daughters of the Republic of Texas).





Figure 5. Upper: Mission San Antonio de Valero (Alamo Plaza). Lower: Convento (now known as the Long Barrack) (photograph courtesy of the San Antonio Conservation Society).



Figure 6. Alamo acequia







Figure 7. Recently uncovered frescoes on the upper wall portion of the church (the Alamo) at Mission San Antonio de Valero



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Louisiana supplying the rebels, and the royalist forces attempting to stop them. During this time, San Antonio was occupied by revolutionary forces for a brief period. A group of revolutionaries that had survived Father Hidalgo's capture and arrest in Texas, and subsequent execution in Chihuahua along with many of his officers, regrouped in an area of territory in question between Spanish Texas and the Louisiana Territory of the United States known as the Neutral Ground. They invaded Texas, bent on revenge and continuing the fight for independence. This resulted in the capture and execution of the governor of Spanish Texas, General Manuel Salcedo, and his military adjutant, General Simón de Herrera, among others. As a result, the area was left in disarray. After Mexico's independence from Spain was achieved in 1821, Texas became a province, a state, and finally part of the Intendency of Coahuila y Tejas. The Alamo, especially its church and many of its other structures, lay in ruin.

From 1830-1832, the Alamo was briefly abandoned by the military, when the troops were assigned to a new fort along the Brazos River, Fort Tenoxtitlan, in response to the law of April 6, 1830, to stop illegal immigration of Anglo-Americans. The location was remote and harsh, leading to desertions. The effort failed, the fort was abandoned, and the Alamo Company and their families returned to the Alamo on September 14, 1832.

By 1835-1836, with the deterioration of relations between Texans and the Mexican government, the Alamo became a focal point for the forces competing to have control over the key city of the province. General Cos turned the Alamo into a fort in November 1835. He tore down the arches of the church and used the stones to build an incline to move the cannons to the top of the church. By January of 1836, one of the primary movers for Texas independence from Mexico, General Sam Houston, wrote to the Texan governor, Henry Smith, ordering the demolition of the Alamo, removing all cannon and armaments, since it could not be maintained with volunteers, unless it could be proven otherwise. G.B. Jameson, Engineer of the Alamo, replied several days later, assuring General Houston that the Alamo was in repair, well stocked with supplies and manpower.

After the famed Siege and Battle of the Alamo took place in early March of 1836, and the reoccupation of San Antonio by Mexican forces, General Santa Anna left General Andrade with approximately 1,000 men to occupy the Alamo. After Santa Anna's defeat in April at San Jacinto, he ordered Andrade to spike the cannon and destroy the Alamo. He obeyed the order, and on May 24, as his remaining forces, debilitated from wounds and with very little in the way of food and supplies, retreated, the Alamo burned.

Shortly before annexation of Texas by the United States in 1845, Colonel William S. Harney arrived with three companies of the Second United States Dragoons. By the spring of 1847, during the United States War with Mexico, the decision was made to renovate the Alamo ruins, turning it into a depot for army stores, offices, and workshops. It was at that time of renovation that the distinctive roofline addition to the façade of the former church was added. This change made the façade easily recognizable—and a worldwide symbol of sacrifice and freedom. The United States Army continued to use the facility as a depot until the beginning of the Civil War in 1861. Local pro-slavery forces, members of the Knights of the Golden Circle (KGC), became active as early as the 1850s, and after the fall of Ft. Sumter, moved to secure the area for secessionists. Earlier, in February of 1861, the KGC overwhelmed the diminished number of United States Army soldiers, with the sergeant stationed at the Alamo going over to the Confederate side. For the duration of the Civil War, Confederate forces occupied the Alamo.

After the war and into the 1880s and 1890s, the plaza, or square, in front of the church structure at the Alamo was paved as part of the post-war growth and development of San Antonio. Several structures



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within the compound were demolished or significantly changed from the original and what changes were previously carried out by the U.S. Army. By the 1890s, preservation of the old *convento* building, that became known at the Long Barrack, was begun in earnest by Adina DeZavala, descendant of a former Spanish governor of Texas. Since secularization it had once been used for housing military forces, and at the time was being used as a grocery store, She and others formed the DeZavala Chapter of the Daughters of the Republic of Texas, beginning efforts to save all the missions along the river. Clara Driscoll, a wealthy patron, was recruited by DeZavala. Driscoll helped raise the funds to purchase the property. On October 4, 1905 the custody of the church and convento property was conveyed to the Daughters of the Republic of Texas (DRT) for oversight.

With the approach of the centennial of Texas independence in 1936, the state began acquiring property surrounding what remained of the mission buildings for developing the grounds as a historic site. Modern buildings were removed and new structures added to serve as a museum, meeting hall, and research facility. A significant portion of the open space was landscaped into a park-like setting. Although the Alamo church and convento have been modified since their original construction, they remain among the earliest surviving structures in San Antonio. The site was the location of events that steered the course of Texas history and has been continually a vital part of the religious, military, business, public, and cultural heritage of San Antonio.

Convento. The construction began in 1724, about the same time as temporary structures were being built for housing the Native Americans. The Franciscans laid out a row of five rooms running north to south on the east side of the plaza. Four of these were for living quarters, offices and storerooms for the missionaries. The fifth was to be a granary, although it served temporarily as the church. The western walls of the convento still stand today and are known as the “Long Barrack”. This structure was constructed of stone with adobe mortar and was completed in 1728. In the 1730s and 1740s, a second story was built on the convento (Figure 5).

Acequia. The original acequia ran behind the church and in 1937 a concrete replica was constructed above the stone work of the original (Figure 6).

**Mission Concepción.** The church and several rooms of the friars' precinct (convento) are the principal and most important structures at this mission compound. The church is cruciform in plan with front towers, a barrel-vaulted roof and a dome at the transept. It is 93 feet long from apse to portal and 53 feet wide across the transepts. The dome rises to an interior height of 44 feet. The load-bearing walls consist of rubble limestone and sandstone construction laid up with lime mortar, with buttresses on the north and south elevations. The corners are reinforced with ashlar quoins. The front elevation at the west is divided into three bays. In the central bay, ornately carved stone pilasters supporting a steep triangular pediment frame the main entrance door. Flanking the entrance are square towers. Records indicate that during the colonial period, the façade was plastered and frescoed with yellow and orange squares filled with red and blue quatrefoils and crosses. These designs are visible on the façade today in scoring lines and small fragments of plaster. There are also fragments of red plaster on the bell towers. Major construction began before 1745, and the structure was sufficiently complete to be dedicated in 1755. No major structural changes or alterations have been made to this church since then. The interior of the church was decorated with frescoes of geometric and floral designs, and religious icons. Portions of these frescoes still exist on the interior of the church, the sacristy, and the baptistery. Most were covered by a one-half inch coating of plaster applied sometime in the 1880s (Figures 8-20).

Convento. Mission Concepción's six-room convento, with attached *corredor*, is of rubble lime-



## Mission Nuestra Señora de las Purísima Concepción de Acuña



Figure 8. Aerial view of modern day Mission Concepción.



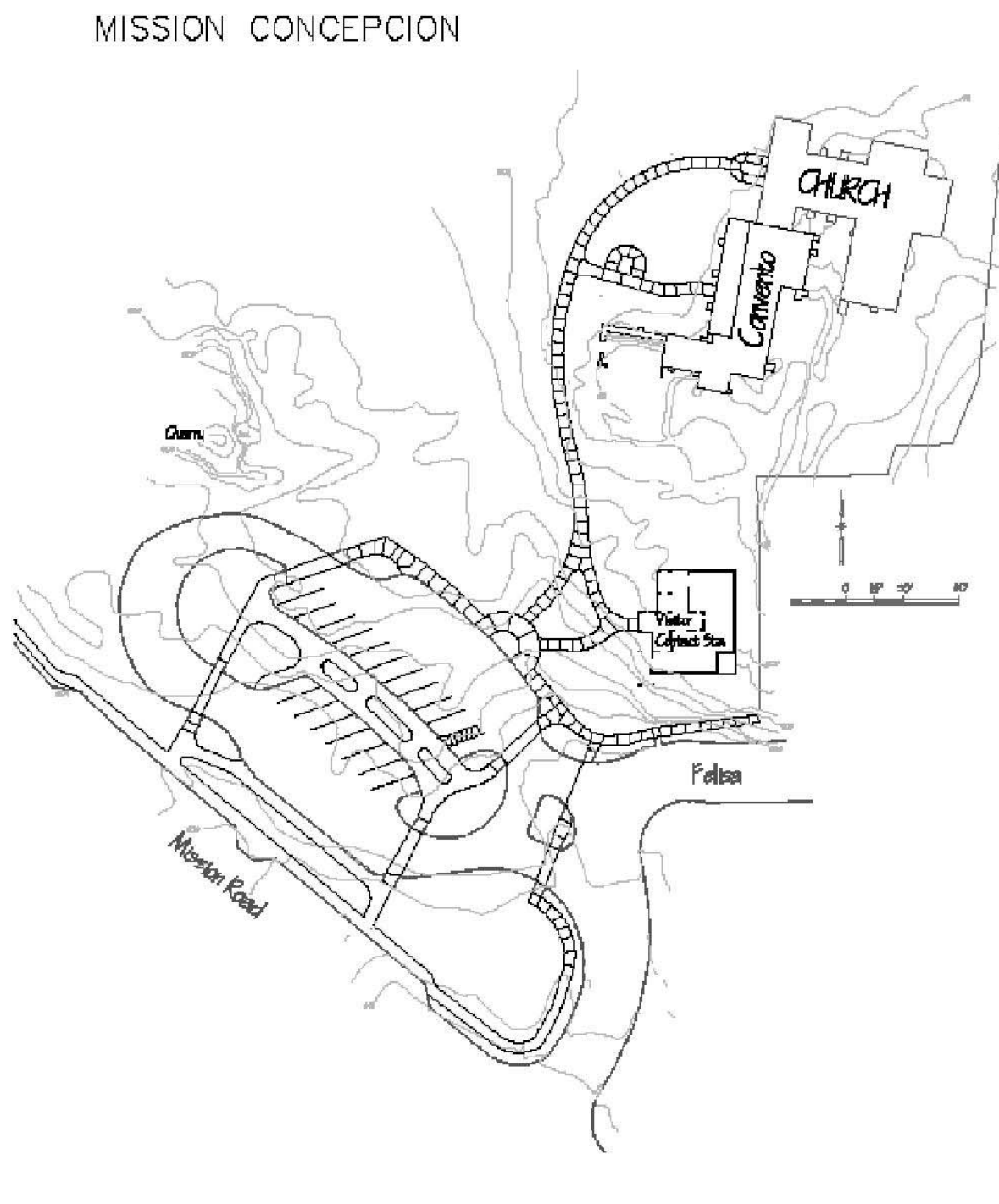


Figure 9. Plan of modern-day Mission Concepción.

— Mission Nuestra Señora de las Purísima Concepción de Acuña.

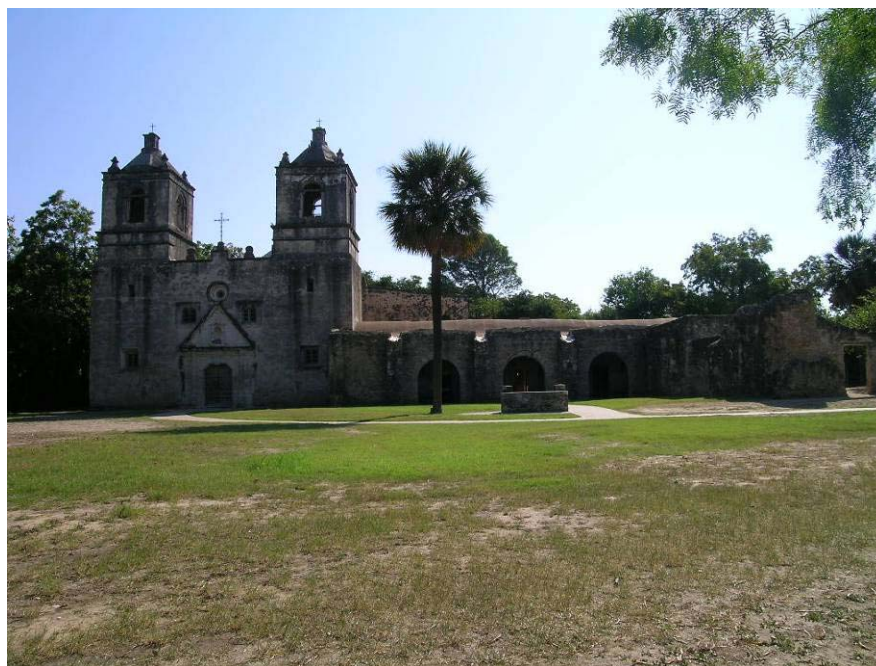
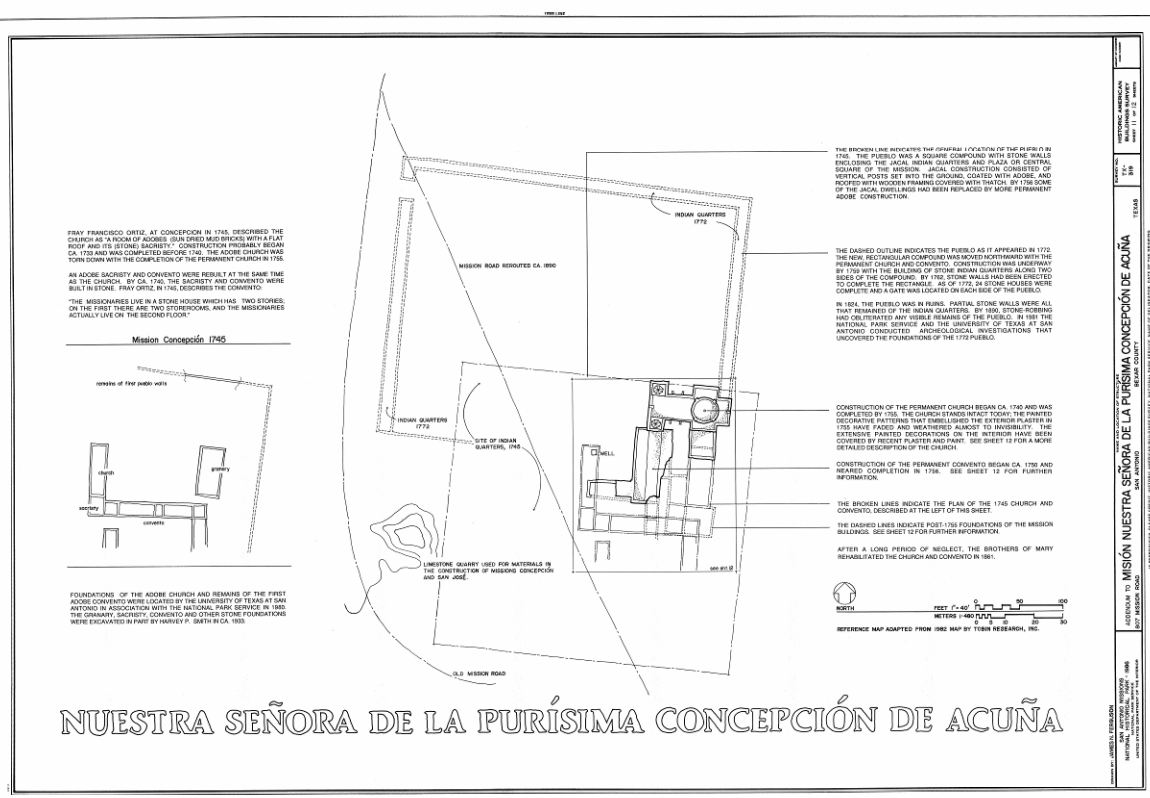


Figure 10. Mission Concepción Church and Convento.



# Mission Nuestra Señora de las Purísima Concepción de Acuña

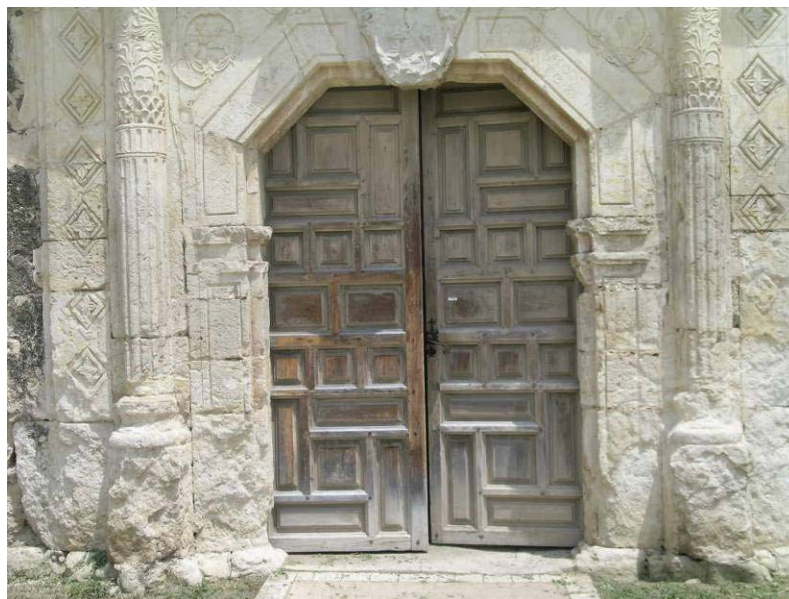
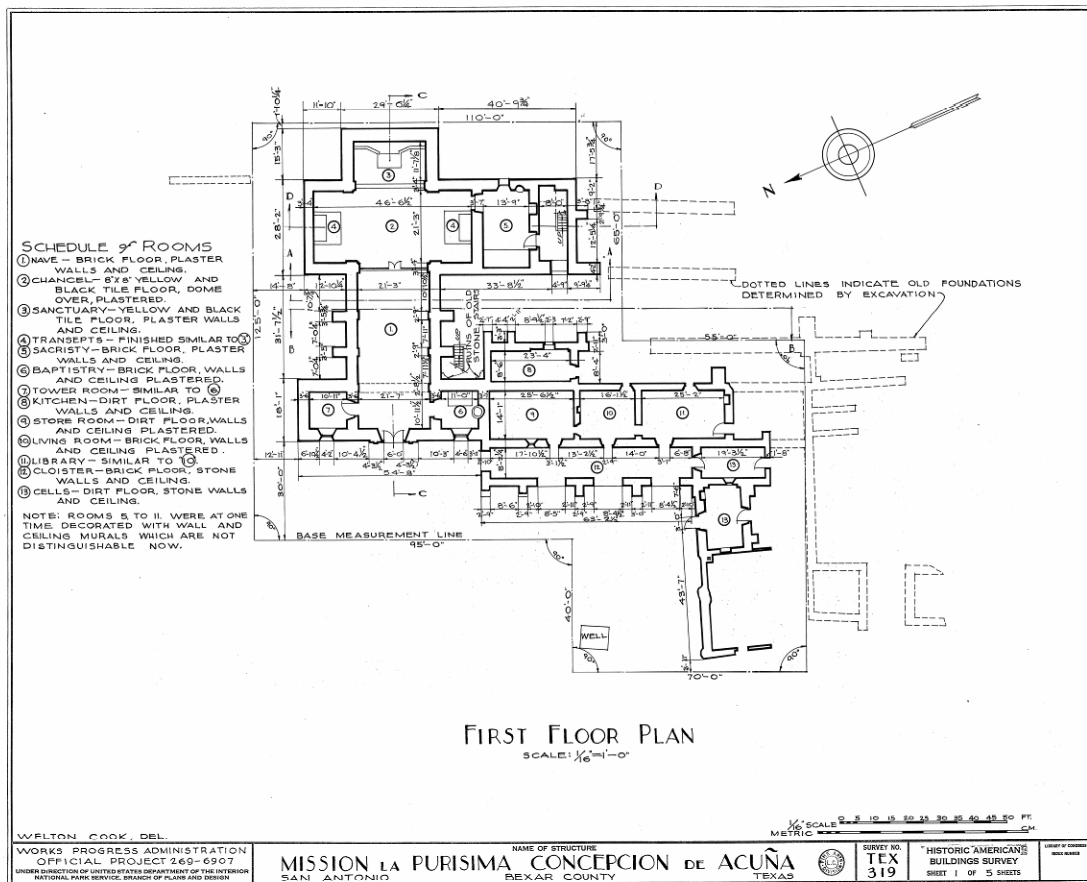


Figure 11. Upper: HABS floor plan. Lower: Concepción Church: Main Entrance

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## Mission Nuestra Señora de las Purísima Concepción de Acuña



Figure 12. Upper: Detail of upper portion of Concepción Façade. Lower: Detail of Stone Carving above Doorway.



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## Mission Nuestra Señora de las Purísima Concepción de Acuña

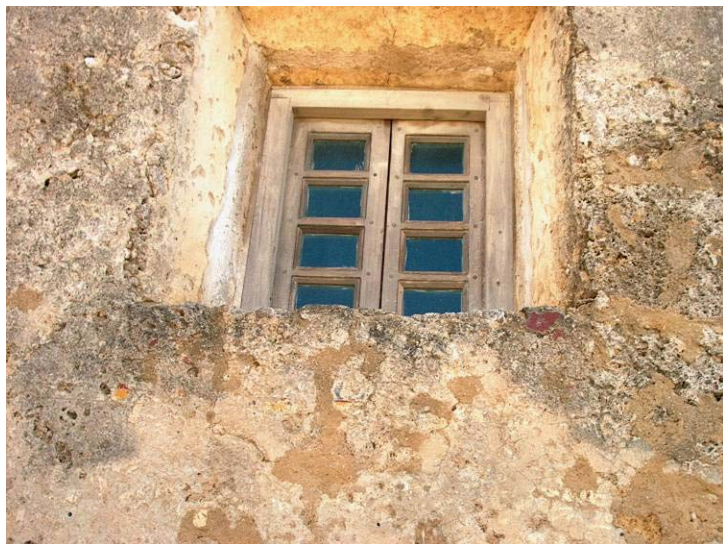


Figure 13. Fresco remnants on the front façade of Concepción Church. Left: Red and Yellow fresco remnants below window on front of church (also note scoring lines for design).

Quatrefoil pattern



Another example of the quatrefoil pattern (note again the scoring lines)



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## Mission Nuestra Señora de las Purísima Concepción de Acuña



Upper: Bell tower looking north-west showing red fresco remnant along window.



Red fresco remnant on bell tower.

Right: Detail of scoring line from former frescoes on bell tower.



Figure 14. Fresco remnants on the bell towers. Left: Remnants of ovoid red fresco pattern on bell tower



Figure 15. Artist's Rendition of Façade of Church with Frescoes  
(Courtesy of the Daughters of the Republic of Texas).



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## Mission Nuestra Señora de las Purísima Concepción de Acuña



Figure 16. Interior of Church showing the illumination of the altar.



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## Mission Nuestra Señora de las Purísima Concepción de Acuña



Figure 17. Newly restored 18th century painting hanging *in situ* at front of church. Lower left and right are details.





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## Mission Nuestra Señora de las Purísima Concepción de Acuña

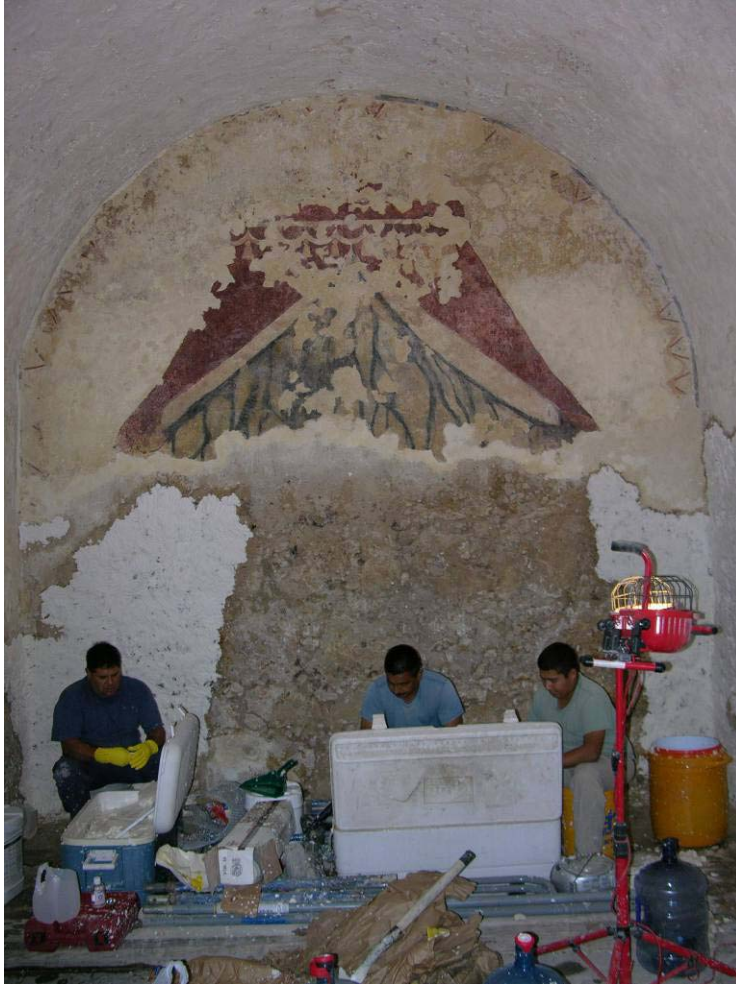


Figure 18. Concepción Sacristy. Left: Fresco in Sacristy. Preservation crew places poultices of distilled water on limestone to draw out excess salts.

Carved stone basin in sacristy.





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## Mission Nuestra Señora de las Purísima Concepción de Acuña



Left: Fresco above stone basin.  
Above: Close-up of fresco closest to basin.

Figure 19. Baptistry Frescoes  
Right: Stone Basin and Fresco



Left:Fresco above altar.

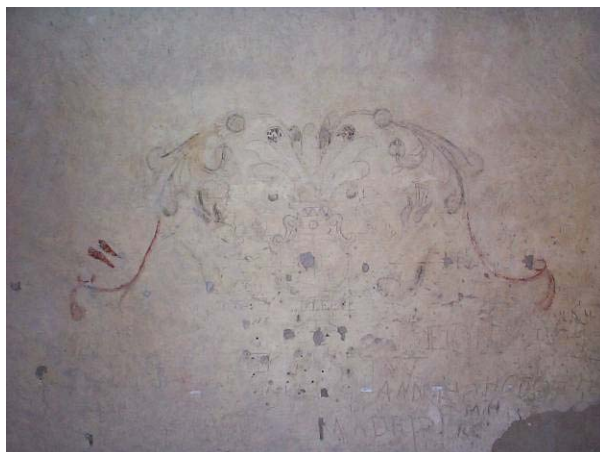
## Mission Nuestra Señora de las Purísima Concepción de Acuña

Fresco above doorway.



Figure 20. Frescoes in Bell Room Chapel

Above: East wall frescoes.  
Right: Ceiling Fresco.



Left: Fresco opposite doorway on north wall.



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stone construction and is generally L-shaped in plan. The structure measures 42 feet by 86 feet. The arcaded *corredor* extends along the west elevation and is reinforced with buttresses. The convento shares a common wall with the baptistery at the southeastern corner of the church proper. Its rooms have barrel-vaulted ceilings and brick floors. Eighteenth century polychrome wall and ceiling paintings survive in the southeast room and the *corredor*, and the northernmost room contains a colonial wooden beam. In 1988, a team of experts, using the same techniques used to clean the Sistine Chapel in Rome, discovered that the single eye (known as the “God’s Eye”) that had been visible, was actually part of a mustached “sun face” (Figures 21-23).

Quarry. Located southwest of the present compound, the quarry is roughly triangular in shape and 92 feet long at its longest dimension. It was partially backfilled c. 1960. It contained a sandy limestone that was light and porous when freshly quarried, but which hardened in a few days and became one with the mortar. This stone was also used in the construction at Mission San José.

Former Compound. Remnants of the Native American quarters have been identified archeologically within the boundaries of the National Park.

Granary. The foundations of another structure located south of the sacristy has been tentatively identified as the granary. An outline of these foundations will be displayed in a new concrete patio designed to drain water away from the historic buildings (scheduled for completion in 2007).

Acequia. The mission’s acequia originated at a stone dam that had been constructed in the south section of the San Antonio River, ran through the mission compound and rejoined the San Antonio River below Mission San José’s Dam. A remnant of the acequia was identified just north of the compound during road repairs in 2002.

**Mission San José.** Built of stone, the church dominates the mission compound (Figures 24-25). It is 110 feet long and 33 feet wide across the nave with a groined vault and a hemispherical dome 60 feet high at the interior apex. It has a single bell tower and the choir loft can be accessed by a spiral wooden staircase built into a round tower against its east side. It stands to the south side of the church façade that is decorated with ornate stone carvings. Above the façade at the north is a parapet and false cannon. The façade, tower and baptistery have dressed limestone rubble walls laid up with lime mortar. The nave walls are dressed sandstone reinforced with stone buttresses. Corners are ashlar groins. Along the eastern end of the south nave wall is a sacristy with three low domes (Figures 26-31). Intricate floral motifs, carved out of soft micritic limestone from the Austin chalk group, surround the main window of the sacristy creating what is popularly known as the “Rose Window.” The design was executed in the 17<sup>th</sup> century Spanish style, popular in Mexico in the 18<sup>th</sup> century. This is one of the very few buildings in the United States that employ this elaborately distinctive style of design. The colonial door has originally carved panels. As at Concepción, brightly painted plaster once covered much of the church. The church was completed in 1782. In 1777, Fr. Juan Agustín Morfi accompanied the newly appointed Commandant General Teodoro de Croix on his inspection tour of the frontier areas of New Spain. Morfi, who had inspected *all* the frontier missions, said this of Mission San José:

*... in truth, the first mission on America, not in point of time, but in point of beauty, plan, and strength, so that there is not a presidio [sic] along the entire frontier line that can compare with it.*



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## Mission Nuestra Señora de las Purísima Concepción de Acuña



Left and Right:  
Stairs to Father  
President's Office

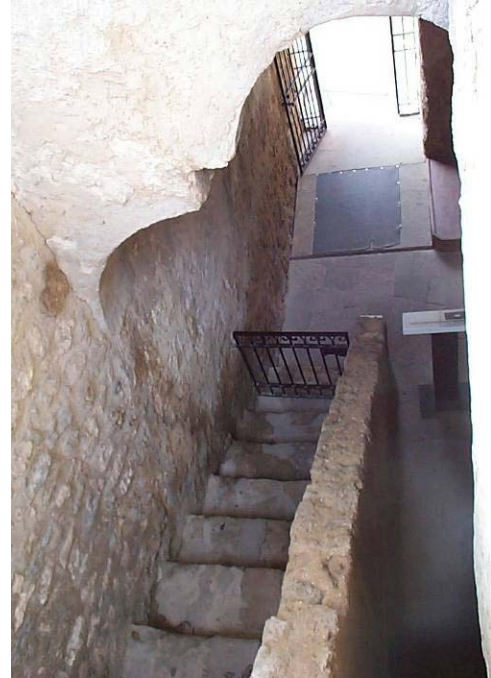


Figure 21. Father Presi-  
dent's Office  
Right: Looking out  
Moorish Window to bell



Left: Northwest corner of office with window overlooking sanctuary.  
Above: Eastern window with shell design.



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## Mission Nuestra Señora de las Purísima Concepción de Acuña

Quarry west of compound.



Figure 22. Concepción compound.  
Left: Looking at kitchen workshop

South side of convento, church, and  
Father President's Office





## Mission Nuestra Señora de las Purísima Concepción de Acuña

Figure 23a. Convento and arches  
south of church.  
Lower: Backside of convento.



Figure 23b. Frescoes in library of  
convento.

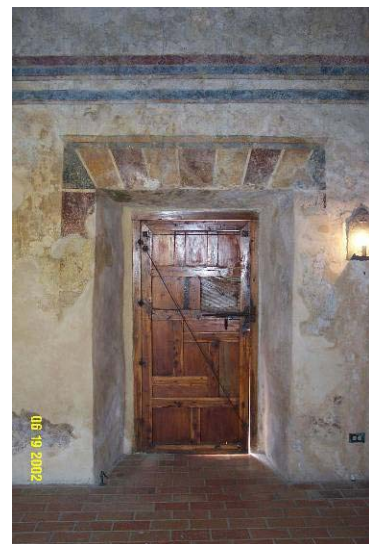


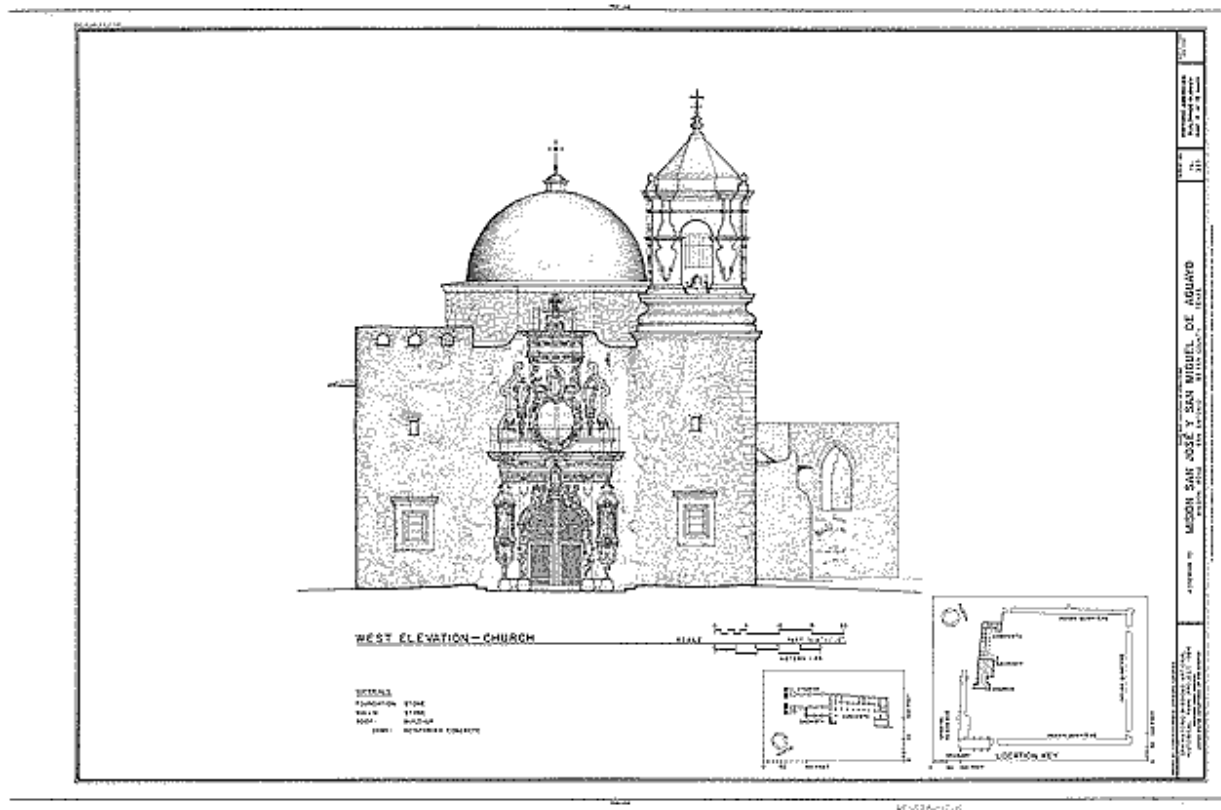




Figure 24. Aerial view of Mission San José.









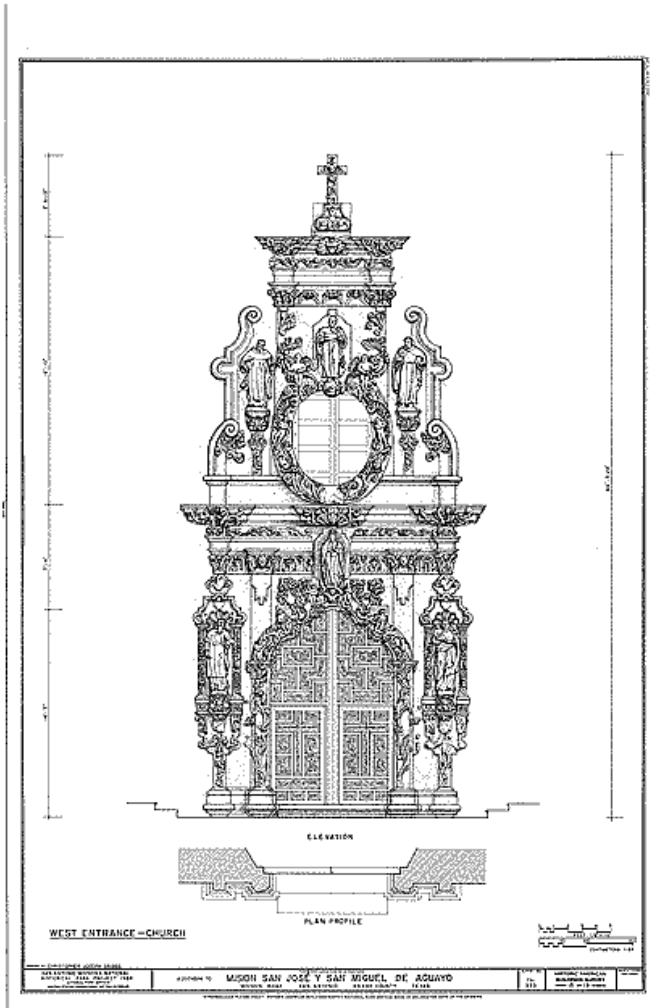


Figure 27. Façade detail.







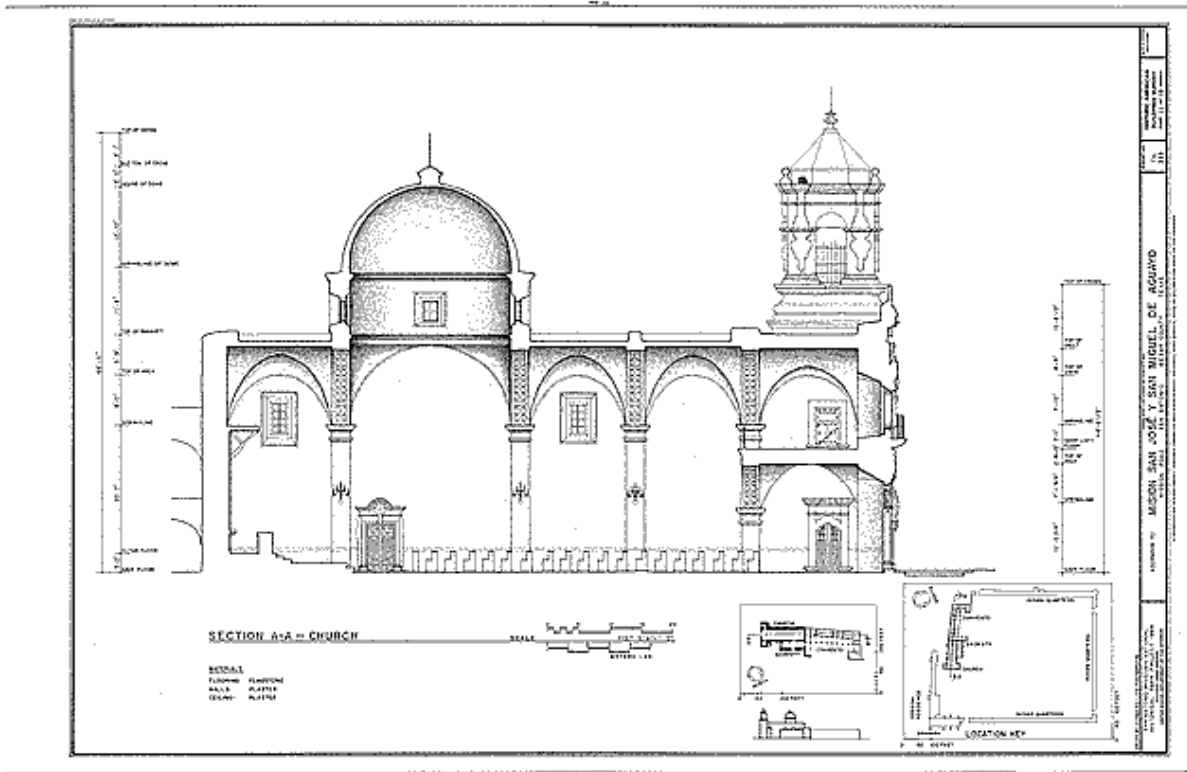


Figure 29a. Above: Cross-section of church.



Figure 29b. Left and below: Interior of church.





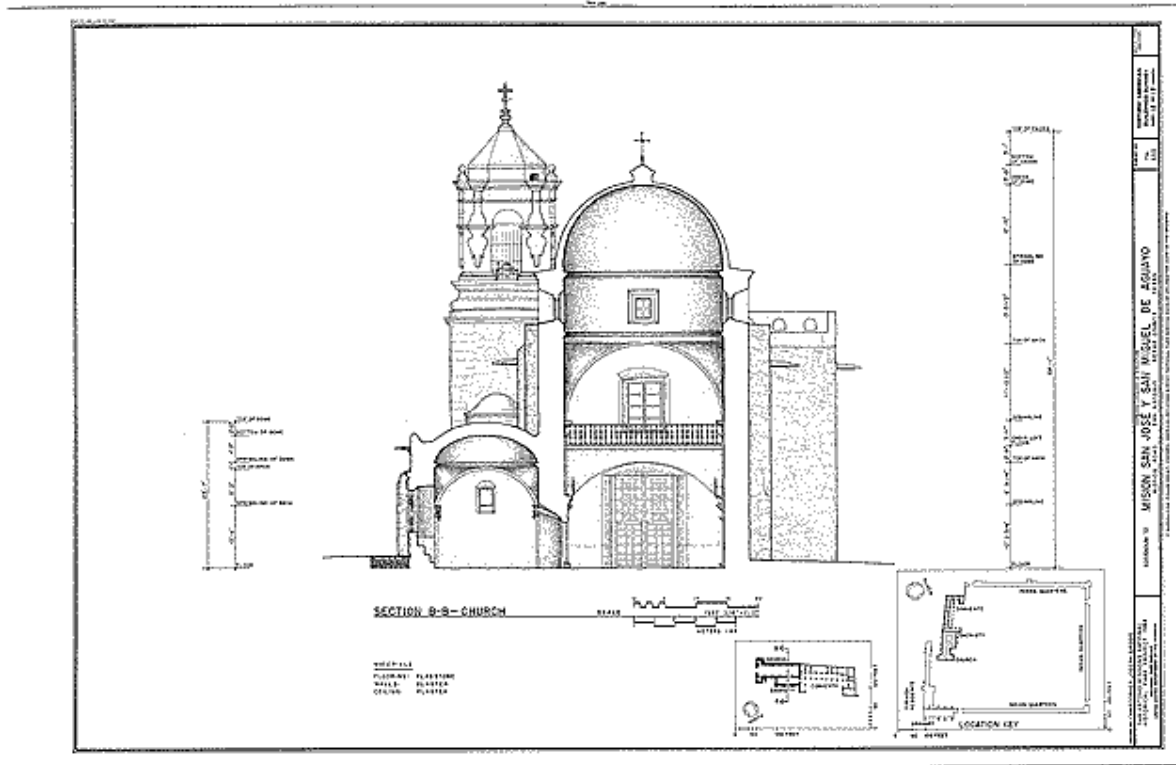


Figure 30. North side of compound. Right: north side of church.



Left: North side of church and convento

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It was because of this view that Mission San José has been called the “Queen of the Missions.” In his book on early American architecture, historian Hugh S. Morrison wrote that even the finest mission churches “must stand second in an architectural composition to San José.”

Convento. All that remains of the convento at San José are the two-story walls. These form three sides of a rectangle adjoining the sacristy of the church and extending last. The load-bearing masonry walls are of rubble limestone and sandstone laid up in lime mortar. The structure has segmental, round and lancet arches and measures 136 feet by 70 feet. In addition, the convento also has modified arches and columns from the Benedictine period. The lancet arches as well as the sandstone column date to this period, mid-nineteenth century. The original construction dates earlier than 1749. The convento has remnants of Spanish colonial plasters, particularly on the former second story. Inside the compound in front of the convento was a garden with a well that may date back into the Spanish colonial period (Figure 32).

The granary sits at the north end of the west compound wall. A barrel-vaulted, one-story structure, it is rectangular in plan and measures 35 feet by 110 feet rising to 23 feet at the apex. The load-bearing walls are of rubble masonry construction, with lime mortar, reinforced with engaged and flying buttresses on the exterior. Pilasters divide the interior space into four bays. The granary with the buttresses was already in existence by 1755. A significant amount of original painted plasters can still be seen in the building interior. In the 1930s, Ernst Schuchard, stabilized the original plasters and filled in the design with a modern plaster mix that closely represented the original. All plasters were cleaned and stabilized in 2003 (Figure 33).

The Native American quarters that form the exterior walls of the compound are reconstructions, but were built directly on the colonial foundations (Figure 34-35).

A grist mill stands outside the north wall of the compound. It remained unknown in modern times until the 1930s, when workers from the federal Works Projects Administration identified the forebay and the wheel room. Documentary evidence indicates the mill was built in 1794 for grinding wheat to use for the friars’ bread. It is a two-story structure, roughly rectangular in plan, with the lower level or wheel room measuring 11 feet by 18 feet. This section has a segmentally arched vault built of random rubble coursed limestone. The forebay is a circular pit of plastered limestone that serves like a whirlpool to turn the wooden wheel in the wheel room after water from the acequia is released into the forebay and from there into the wheel room. This area was excavated and restored to operational condition as was the mill race. The upper story of the mill has been reconstructed (Figure 36).

Lime Kilns. Two lime kilns remain visible on the side of the terrace, next to the wheel room of the grist mill. These lime kilns predate the mill and were most likely used to make the mortar for the structures in the compound. A possible third kiln is located just north of the wheel room and covered in a layer of stone and plaster from the 1930s restoration. The forebay of the grist mill itself may have been the location of an earlier fourth kiln that was reused. There is also a lime-slaking pit east of the grist mill (Figure 37).

San José Acequia. A small remnant of the San José Acequia is still extant and runs to the south of the grist mill. The acequia would have been the water source to power the grist mill. Today the remnant has been lined to protect it from scouring due to the reintroduction of water into the grist mill system enabling visitors to see a working 18<sup>th</sup> century grist mill.

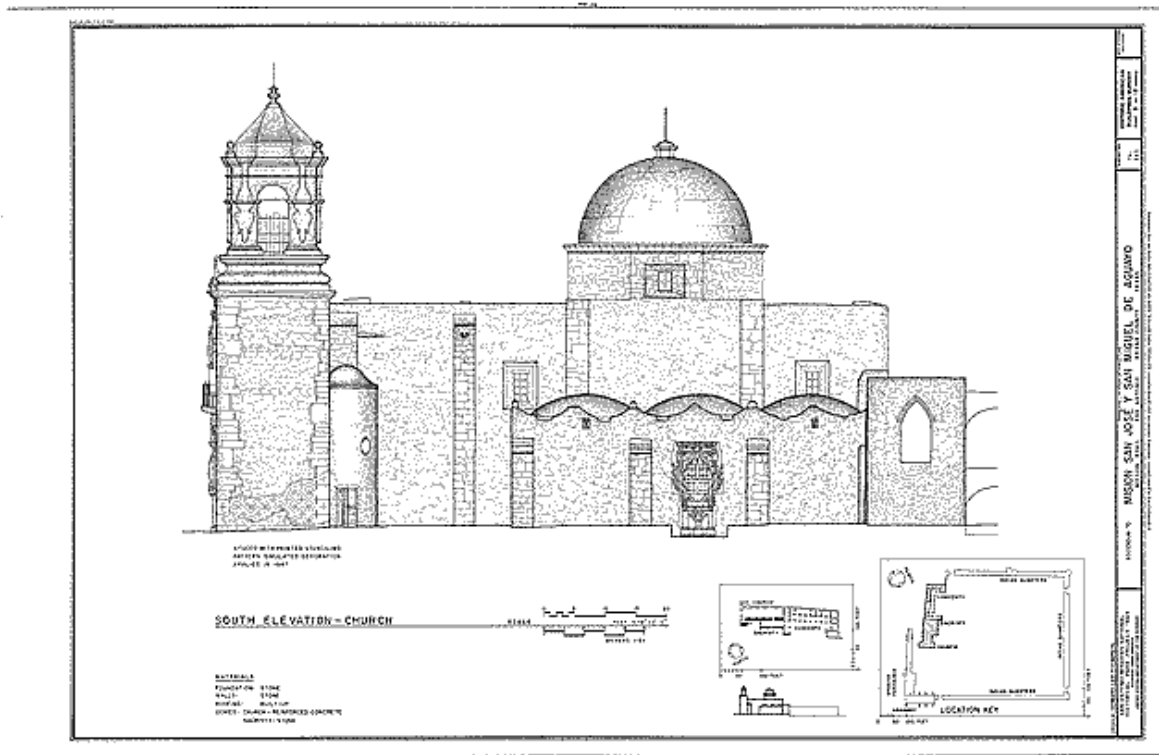


Figure 31. South elevation.



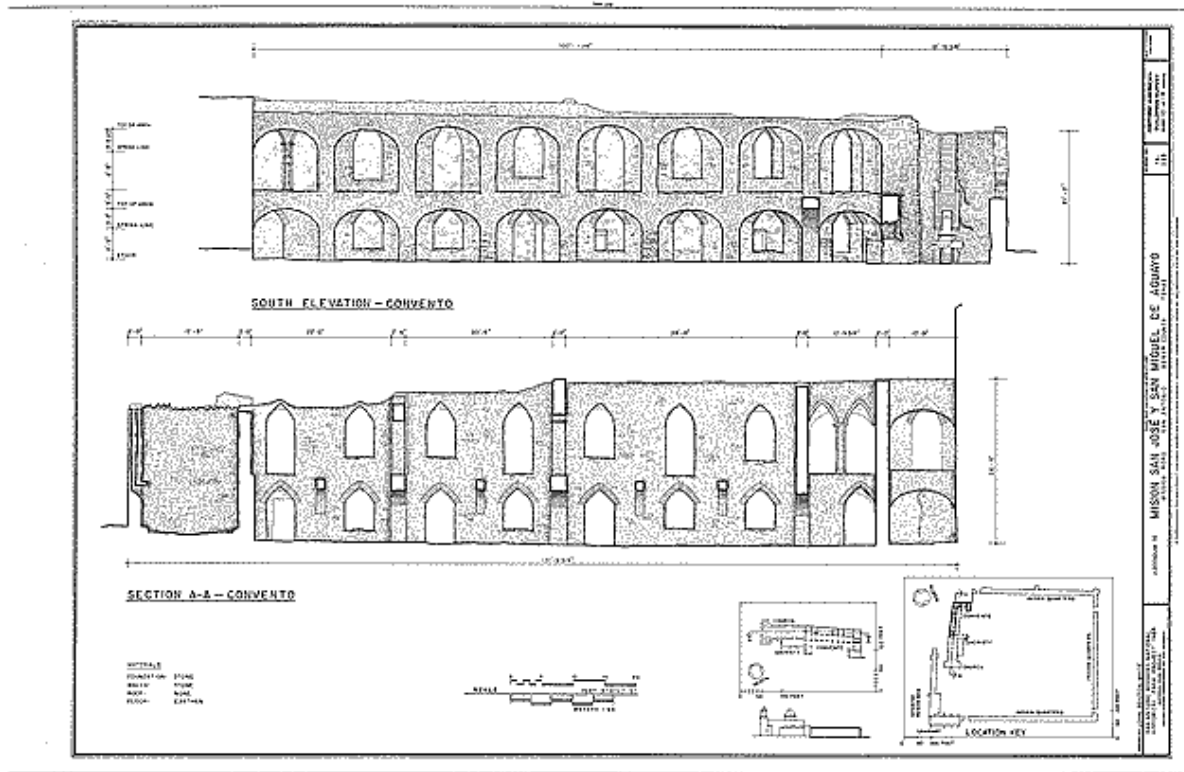


Figure 32. Convento. Left:  
Looking east.

Left: Looking west towards church.



Figure 33. Granary. Right.  
west side (outside of com-  
pound).



Below: Original granary door *in situ*.



Below: Replica door  
in granary.



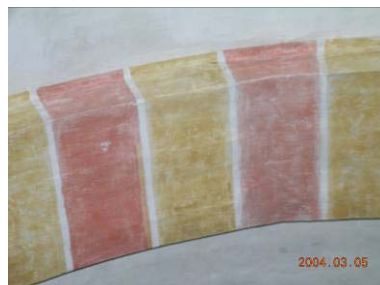
Above: Original granary door in  
temperature con-  
trolled exhibit.



Below right: Interior of Granary.



Below left:  
Frescoes on  
arches post.





Grape Arbor looking east  
along north wall of com-  
pound.



Figure 34. North side of compound.  
Spanish Residence and Grape Arbor.

Flower Gate east of Convento.







Figure 35. Native American Quarters. Upper: Southwest Gate, Native American Quarters.  
Lower: West Native American Quarters with well.







Figure 36. Grist mill and acequia. Above:  
Grist mill south elevation.  
Left: San José acequia remnant.



Above: Forebay.  
Left: Wheel in action.





Figure 37. Lime-slacking pit and kilns. Above: Lime-slacking Pit.  
Below: Kilns during stabilization.





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Workshops. There are a number of foundation fragments in the plaza of the compound that were capped during the Smith excavations during the 1930s. These foundations most likely represent workshop buildings for daily mission activities (Figure 38).

**Mission San Juan.** The existing stone church here was constructed in the 1750s with hewn wood beams supporting the roof. It is rectangular in plan, with exterior dimensions of 20 feet by 101 feet. The sacristy is a single room on the south end, measuring 15 feet square on the interior. Construction is random rubble masonry, with the foundations laid up in lime mortar. Only the west wall shows no signs of having been plastered. The plan of the church is unusual in that both the primary and secondary entrances are cut into the east longitudinal wall of the nave. This wall, which faces into the compound, has a series of engaged piers and blind segmental arches. When constructed, sometime after 1772, the arches were open but they were filled by 1824. An espadaña or bell gable, rises from the north end of the façade. It has two plain round arched openings in the lower part and a single arched opening in the upper portion (Figures 39-43).

Convento: This is a one-story structure located in the southwest corner of the compound. It is rectangular in plan, measuring 19 feet by 77 feet. Foundations and load-bearing walls are random rubble masonry with lime mortar. Except for the west one, the remaining walls retain areas of original colonial plaster. The hospederia, or guest room, of the convento consists of a single room. The interior dimensions are 15 feet square and features random rubble construction. The eastern wall of the room has been reconstructed, but the remaining walls have remnants of lime or mud plaster and cut-in niches. The floor has remnants of a hard flooring material, possibly chipichil, a traditional mixture of gravel and lime plaster common in northern Mexico. The floor was covered with a protective layer of gravel in 2000. The date of the construction is c. 1759. The porteria or gate house into the convento measures 16 feet by 14 feet and is built of random rubble masonry laid in lime mortar (Figure 44).

Post-Colonial Tufa House: Post-colonial house occupied privately until the mid-20th century (Figure 45).

Native American quarters, built in the 1760s and the 1770s, are in ruins, with walls exceeding 400 feet in length and varying from 2 feet to 7 feet in height (Figure 46).

Late Colonial Church Ruins (Unfinished Church): The ruined walls of the late colonial church rise from 2-12 feet in height at the eastern edge of Mission San Juan's compound. They are constructed of random rubble masonry bounded with lime mortar and with a preservation cap of modern lime mortar. The church is rectangular in plan and the sacristy attached to the south nave wall has an unusual octagonal configuration. Massive quoins articulate the corners. Construction on this church began c. 1775. In the late 1960s, excavations revealed a number of individuals had been buried inside of this church. These remains were reinterred in 1999 with two large stone slabs over the area (Figure 47).

Granary. This was a stone structure with a series of relieving arches braced by pilasters along of the east side of the building. Flying buttresses helped support the building. The original structure was 68 feet long and 18 feet wide. Foundation ruins remain extant beneath the current church and extending northward.



Figure 38. Workshop ruins.





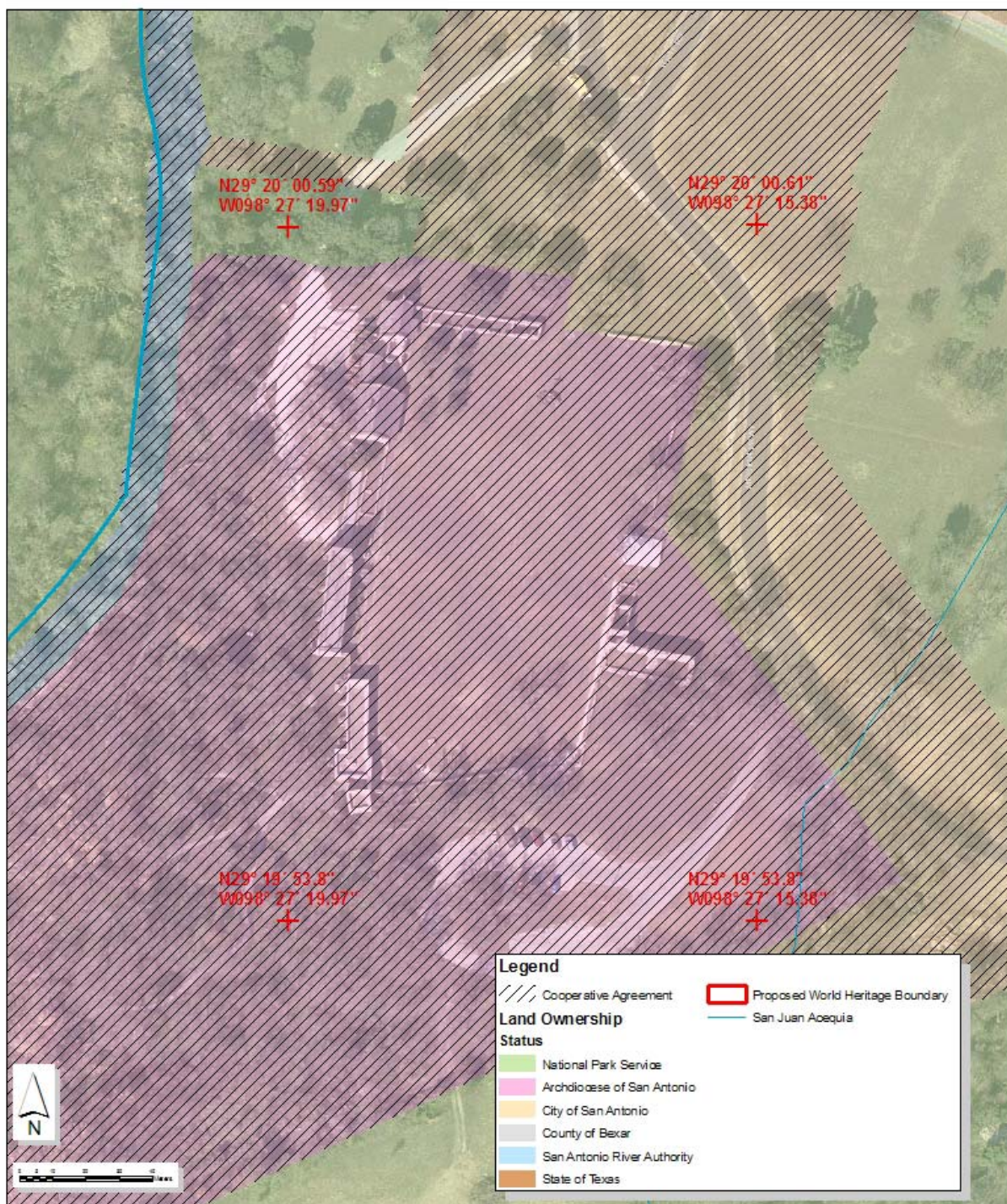


Figure 39. Aerial photo of Mission San Juan (100 percent of figure is within proposed World Heritage boundary).

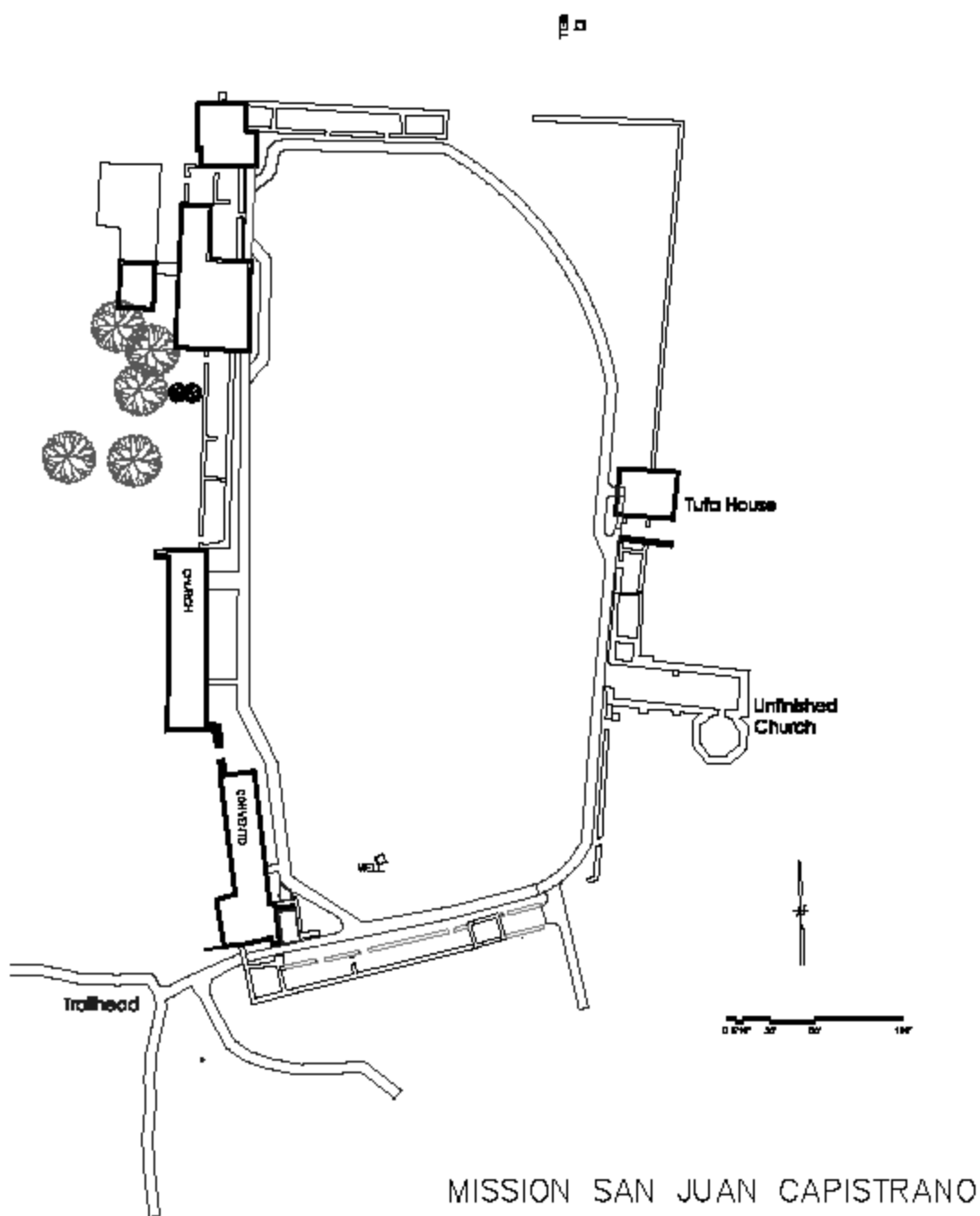


Figure 40. Plan of Mission San Juan.







Figure 42. San Juan Church.



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## Mission San Juan Capistrano



Figure 43. San Juan Church. Above:  
Spanish Colonial statue in church.  
Below: Interior of church.

Above: Espadaña.



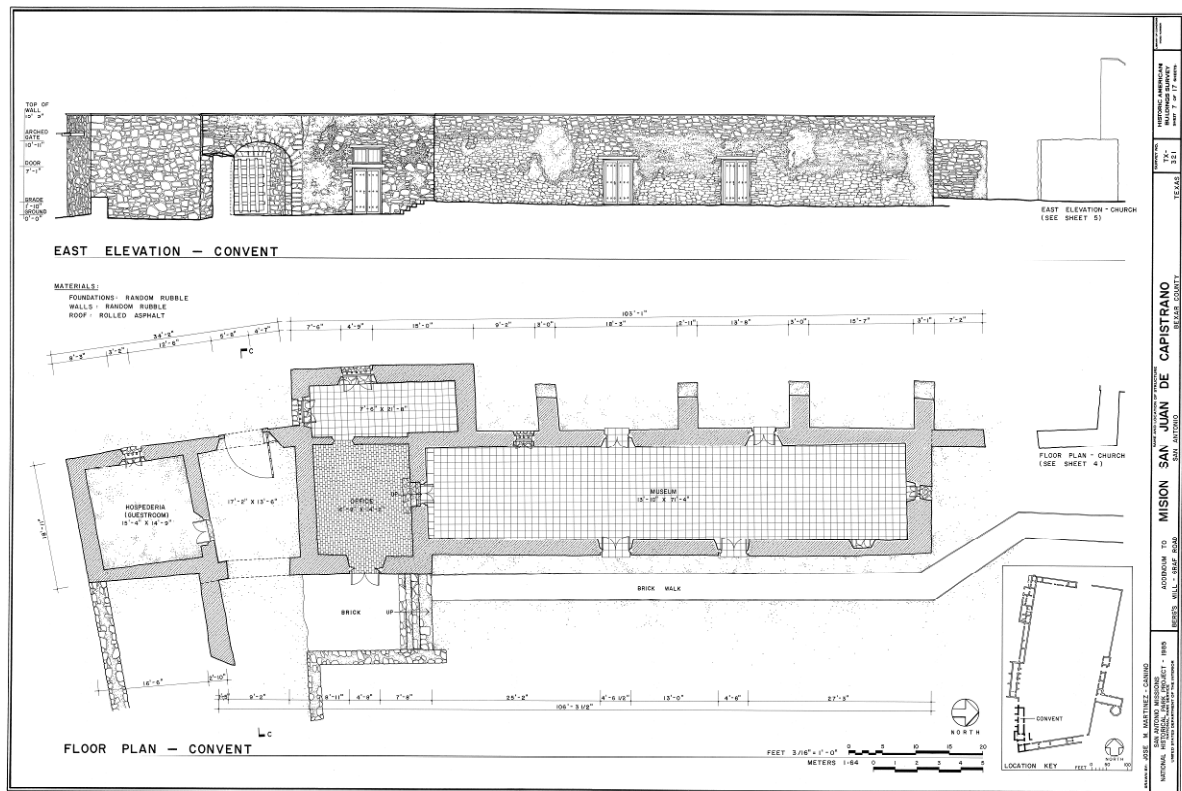


Figure 44. Convento. Above: Elevation and floor plan. Left and below: Southwest gate (porteria). Between convento and hospederia room. Right and below: West and east side of convento during project to correct drainage.





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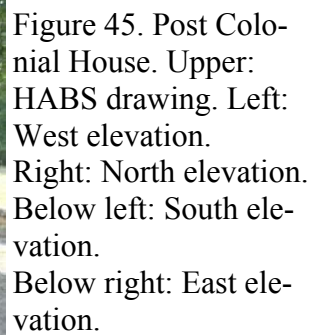




Figure 46. San Juan compound. Above: Looking northwest across compound. Foreground convento workshop ruins. Background: church and priest's quarters.



Left: Northwest corner, priest's quarters. Prior to collapse of chimney.  
Above: North wall Native American quarters ruins.







Figure 47. Unfinished Church.  
Above: Looking northeast.  
Right: Reburial area.  
Below: Sacristy after repointing.



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Labores. These mission farm fields extended south of the compound with the San Juan acequia running through them. The acequia and its laterals define these farm fields today. The National Park Service has purchased some of these fields and is currently restoring the landscape to its Spanish colonial appearance. Future plans include a Spanish colonial demonstration farm (Figures 62-63).

San Juan Dam. The dam is located about 2.6 miles from the mission. Originally believed destroyed, the dam was located on a surviving portion of an old channel remnant of the San Antonio River. The water from this dam flowed into the acequia that supplied water to Mission San Juan.

San Juan Acequia. This was cut off from its water supply by the channelization of the San Antonio River, but plans have been underway for several years to reintroduce water on a continuous basis. The ditch remains extant from just south of the San Juan Dam until it reenters the San Antonio River channel south of Loop 410 Highway (south of Mission Espada) (Figure 60).

**Mission Espada.** Completed in 1756, the church stands at the midpoint of the west compound wall. The plan is cruciform, measuring 25 feet by 65 feet, and is a one-story masonry structure with a flat roof and symmetrical openings. The foundations are rubble stone and lime mortar and the walls are random rubble sandstone laid up in lime mortar. Notable architectural features are found on the east façade, which carries an espadaña containing three bells and has a trefoil arched doorway (Figure 48-55).

Granary and Late Colonial Church Ruins: This structure, rectangular in plan and measuring 28 feet by 87 feet, is constructed of random pattern rubble masonry. It was originally built as a granary c. 1770, and then apparently converted to a church c. 1775 until it collapsed c. 1780 (Figure 55).

Late Colonial Granary Ruins: This structure, which projects southward from the south compound wall, is rectangular in plan, having dimensions of 22 feet by 90 feet. It is built of random pattern rubble masonry. The granary was constructed c. 1775 after the earlier granary was converted to a church (Figure 55).

Native American quarters. Foundations left suggest rows of stone houses that were at once living quarters and part of the fortifications of the mission. People continued to live in these until the 1950s. Extant ruins show evidence of this continuity of culture most prominently in the Oaks House (a convent in the early 20<sup>th</sup> century) on the east wall and the Cuellar house ruins in the northwest corner. Below ground foundations for earlier Native American quarters prior to expansion of the compound are extant in the center of the compound (Figures 54-55)

The Espada Acequia system is an earthen ditch averaging 6 feet in width and several miles long. Diversion gates channel water from the “acequia madre” through smaller ditches, known as laterals, into the various labores or farmlands of the Espada mission. The acequia originates at the Espada Dam and ultimately drains back into the San Antonio River south of Mission Espada. It remains in use today (Figures 56-58, 60).

The Espada Aqueduct was built out of rubble limestone laid up in lime mortar and was designed to carry the Espada Acequia across the Piedras Creek. It spans the creek with two arches supported by a central pier which is diamond shaped in plan. A buttress of abutting masonry rein-



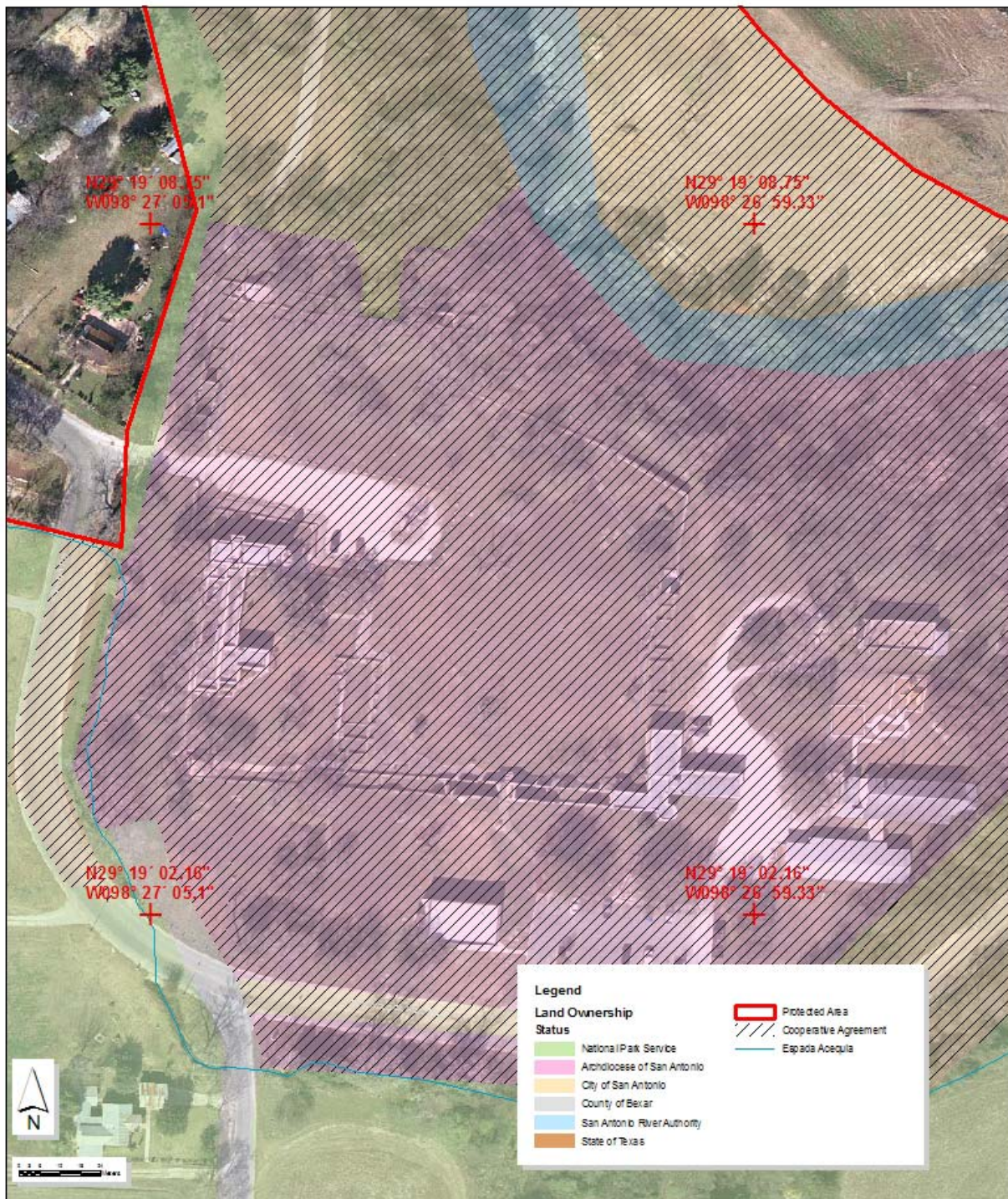


Figure 48. Aerial view of Mission Espada (all shaded areas are within proposed World Heritage nomination boundary).



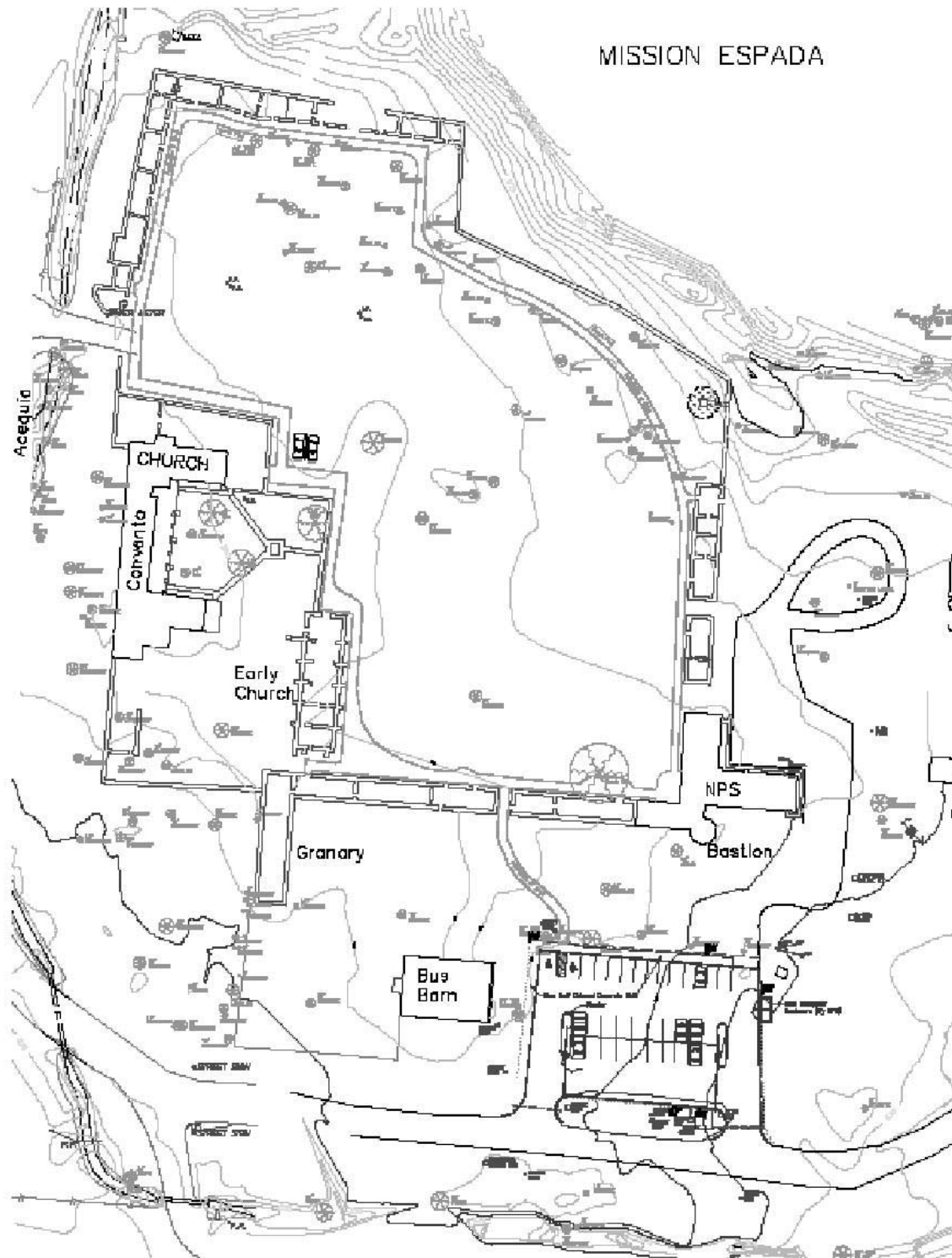


Figure 49. Modern plan of Mission Espada.





# Mission San Francisco de la Espada

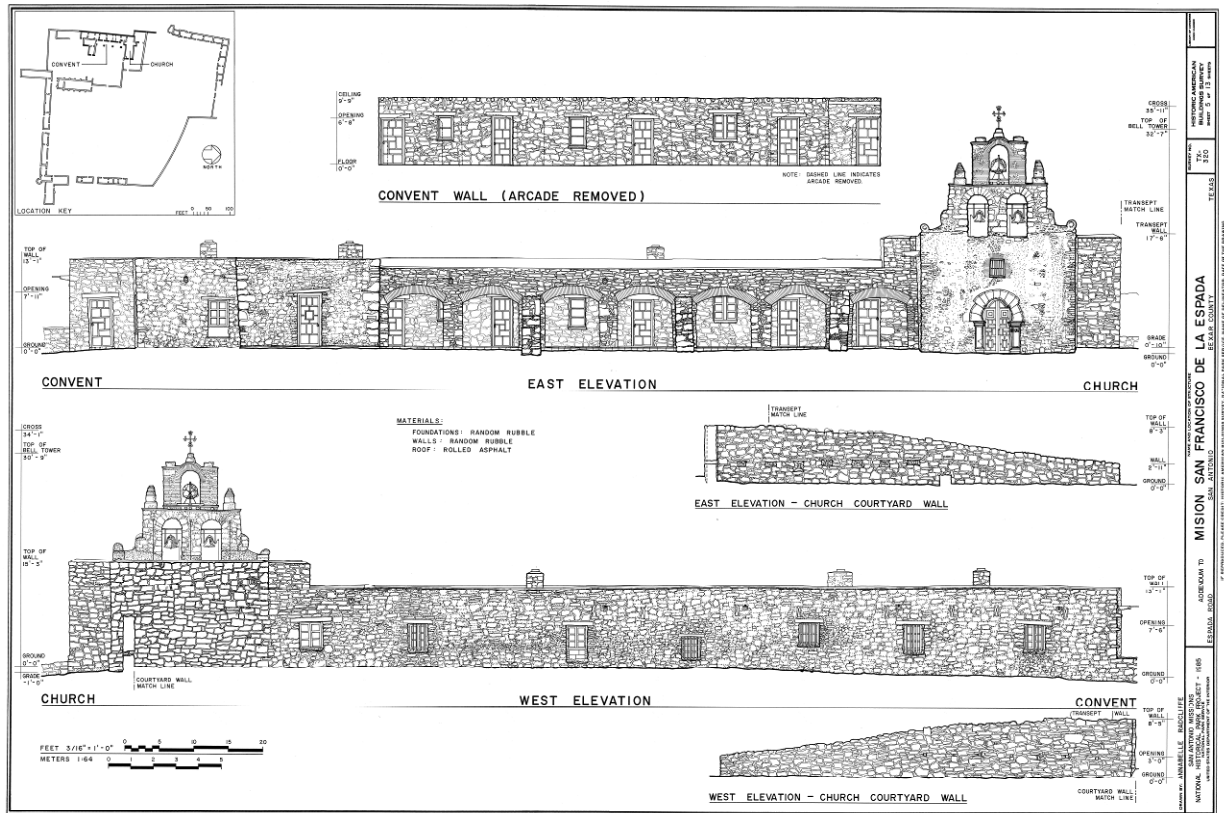


Figure 51. Church and convento. Upper: HABS drawing. Lower: East elevation.



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## Mission San Francisco de la Espada



Above: Interior of church.  
Left: church and convento.



Figure 52. Espada Church. Above: Details of church and church door.

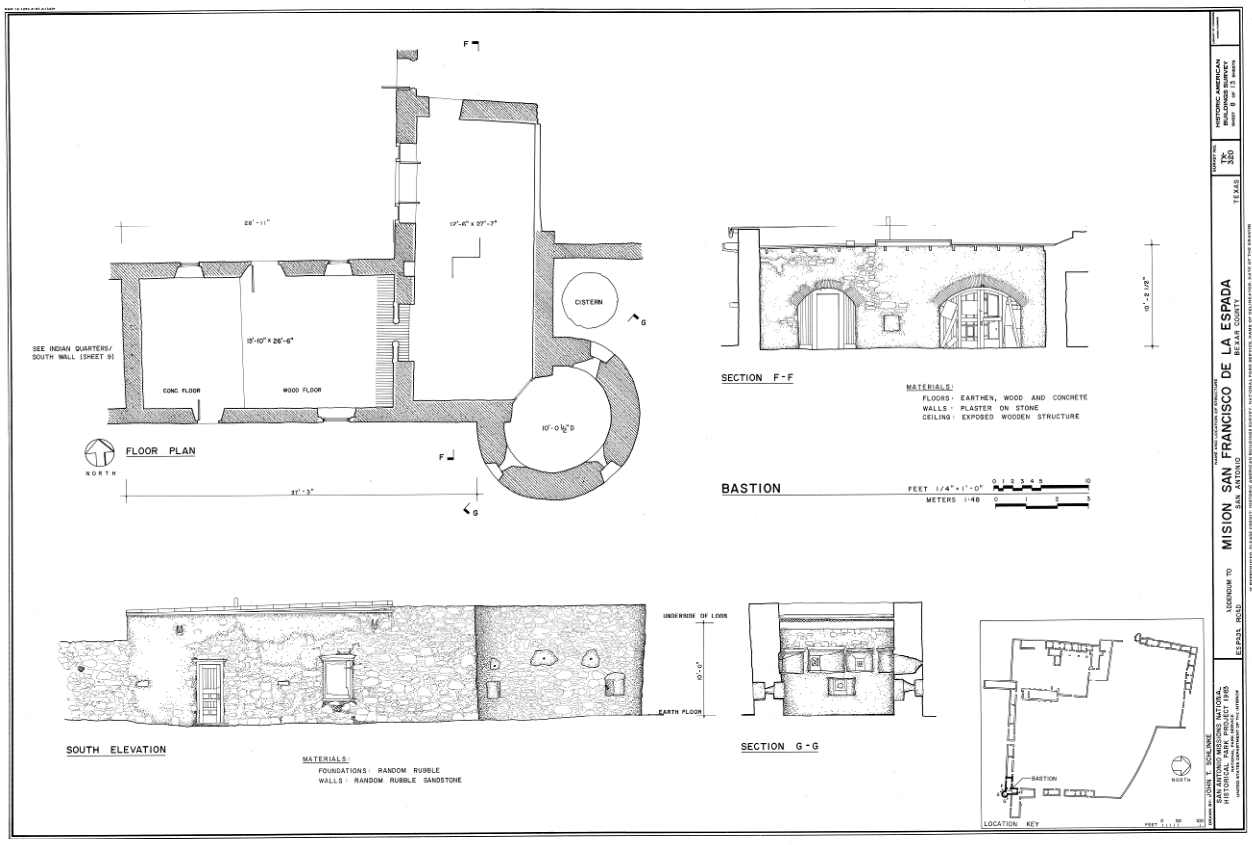


Figure 53. Espada Bastion  
 Right: Looking at exterior.  
 Lower: Interior of compound showing bastion attached to early old school.





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## Mission San Francisco de la Espada



Above: Northwest Native American Quarters.

Figure 54. Espada compound. Above:  
South entrance.  
Right: North Gate.



Left: North wall ruins.



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## Mission San Francisco de la Espada



Figure 55. Espada compound.  
Left: Oaks House on east Native  
American quarters.  
Below: Workshop ruins.



Above: Old granary/church.  
Below: 2nd granary.



Above: Old schoolhouse in west Na-  
tive American quarters.



## Espada and San Juan Acequia Systems

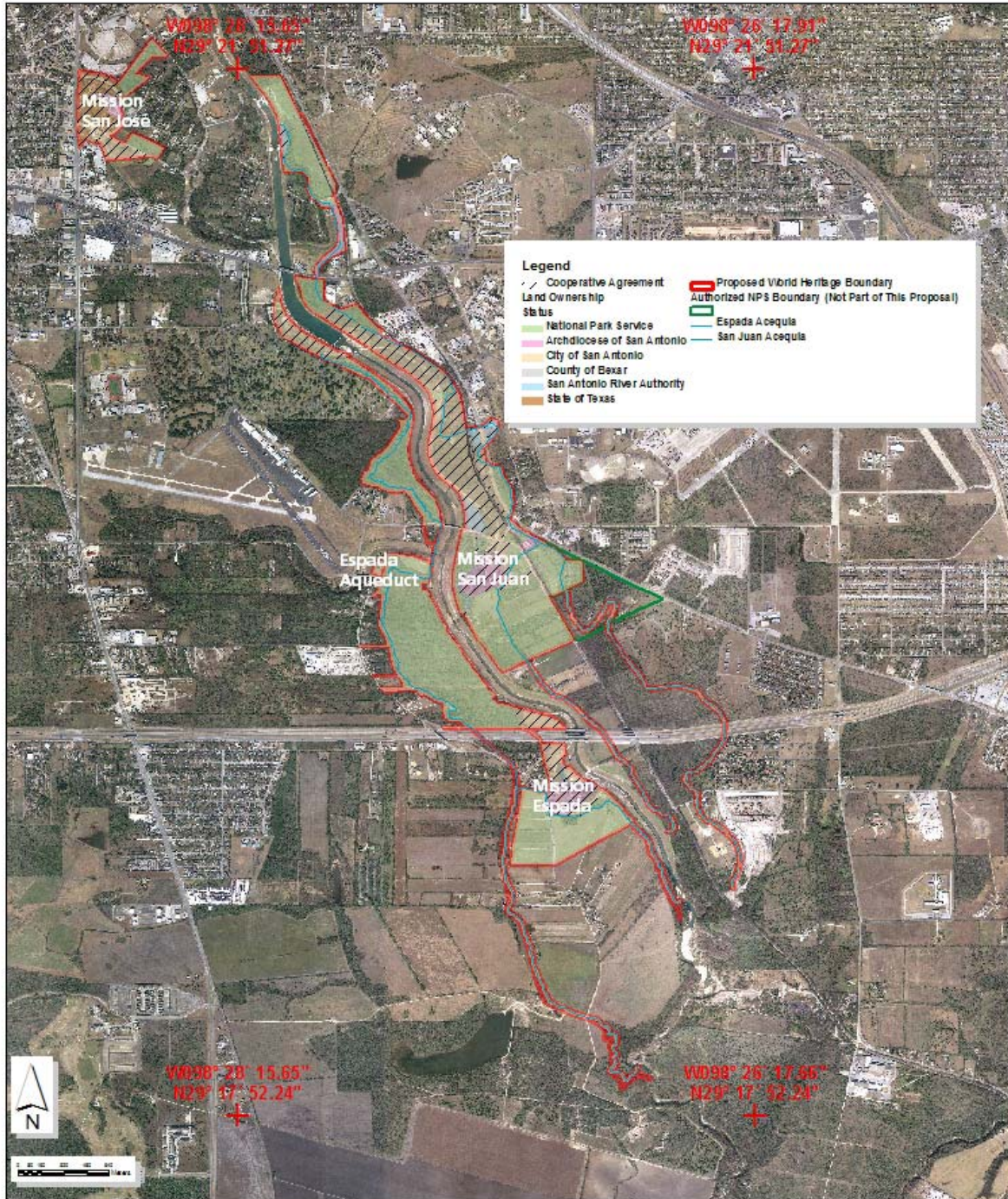


Figure 56. Aerial photo showing Espada and San Juan Acequias.



# Espada and San Juan Acequia Systems

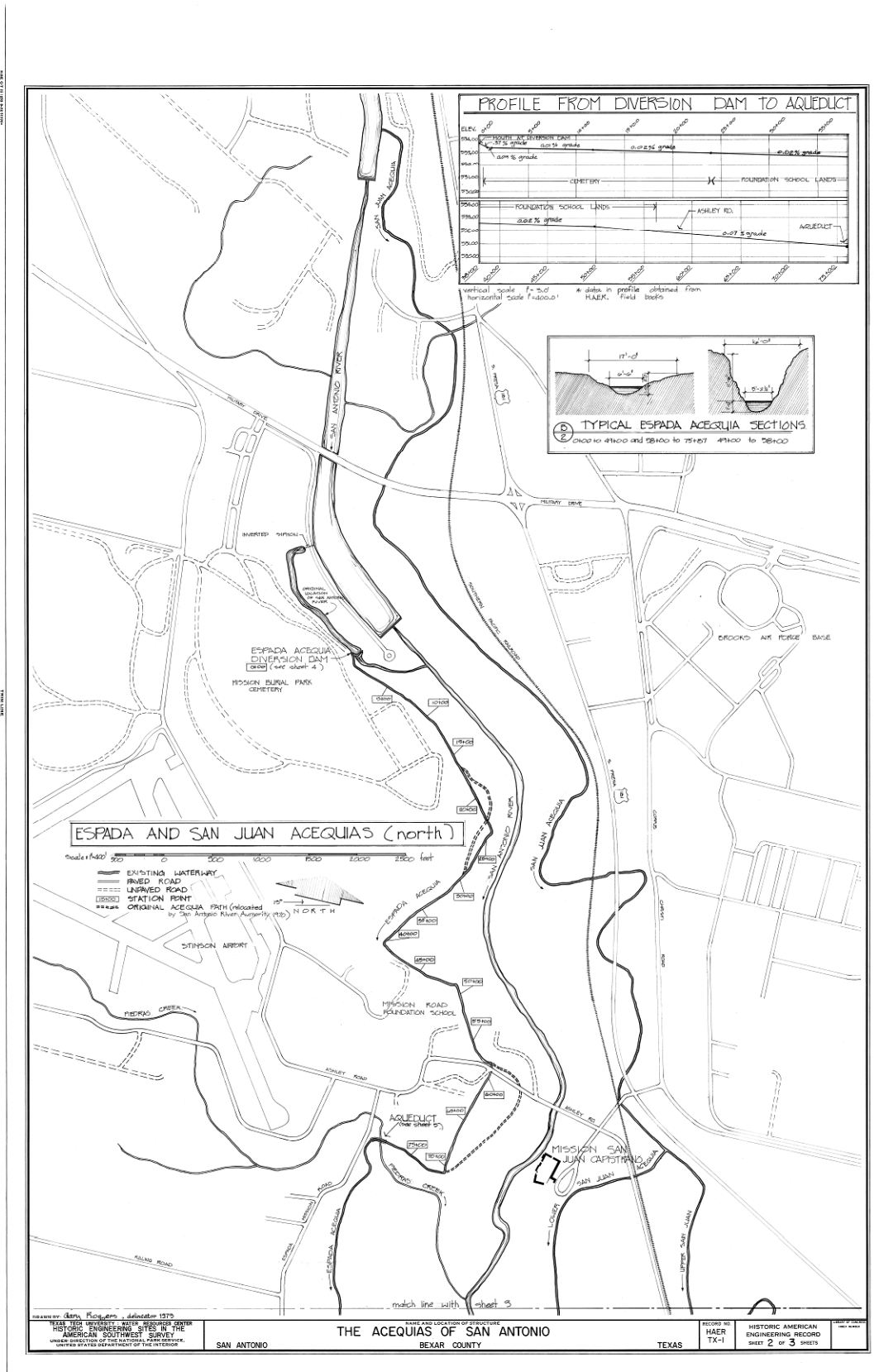


Figure 57. HABS drawing of northern sections of Espada and San Juan acequias.





# Espada and San Juan Acequia Systems

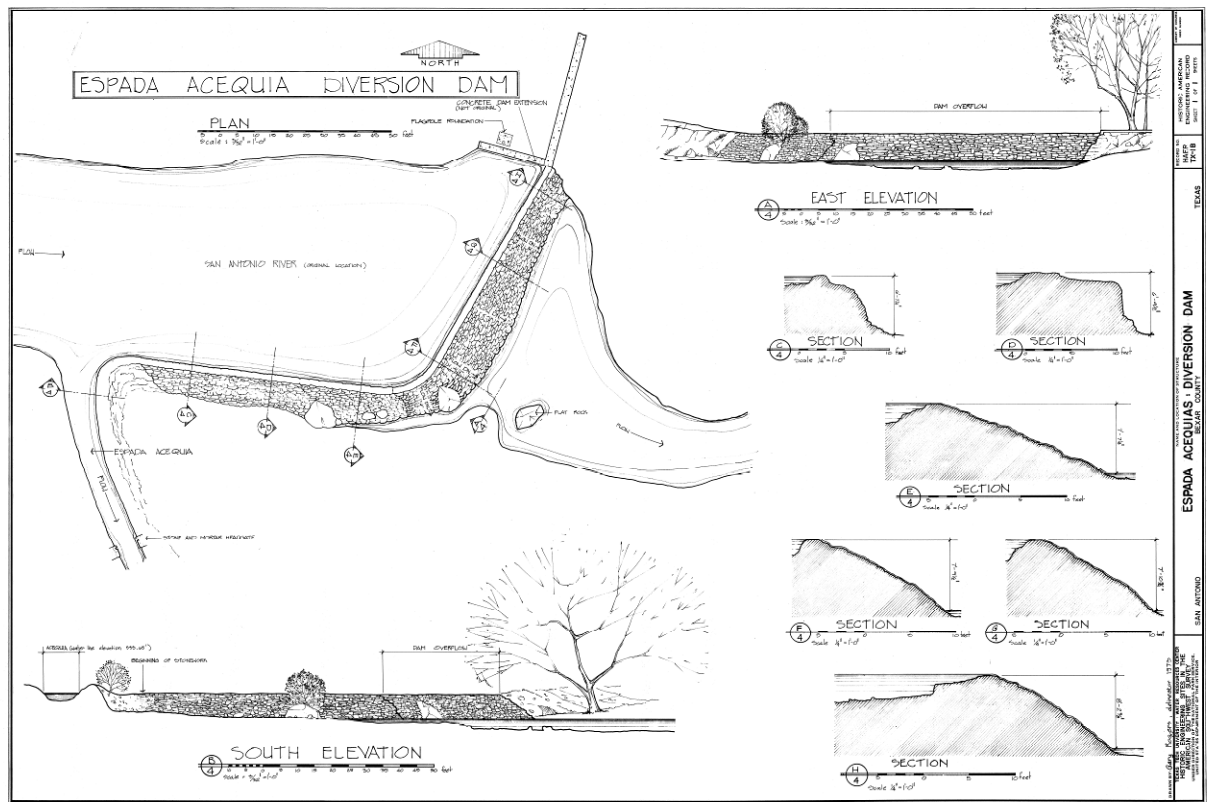


Figure 59. HABS drawing of Espada dam.



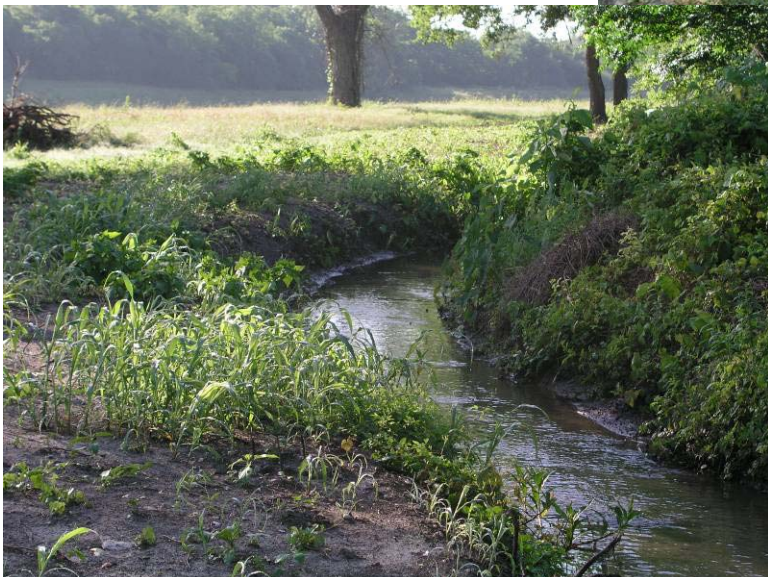
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## Espada Acequia System



Left: Sluice Gate.

Figure 60. Espada Acequia. Right: Remnants of sluice gate outside of Mission Espada.



Left: Acequia Channel.

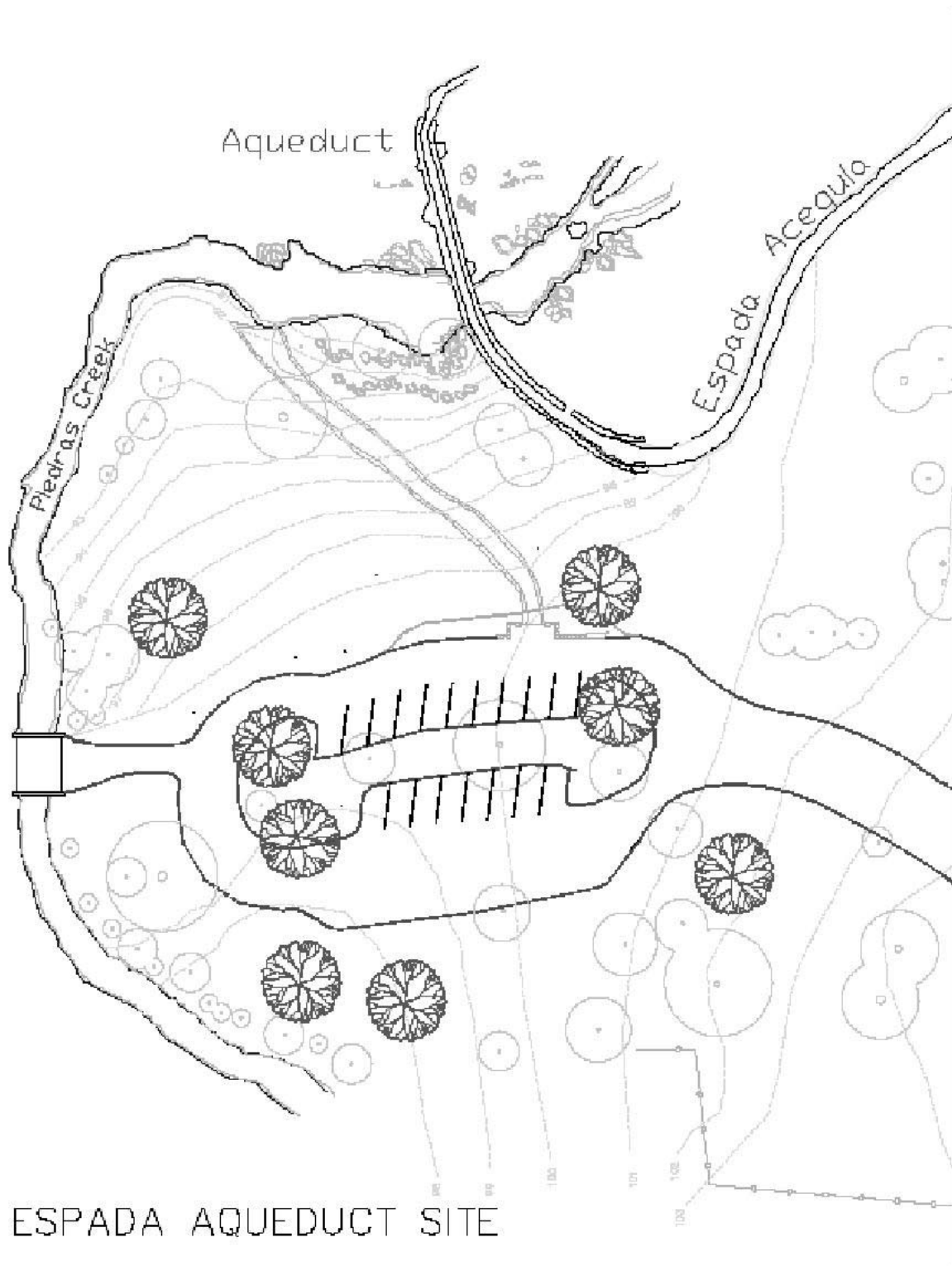


Figure 61. Plan of Espada Aqueduct site.



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## San Juan Acequia System



Left: Remnants of head gate.

Figure 62. San Juan Acequia. Right: Acequia channel east of Mission San Juan.



Left: Water in acequia during rain storm.

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forces the western pier. The water channel along the top of the aqueduct is 4 feet wide and 4 feet deep, with retaining walls 1.5 feet thick. The channel cross section is square. The date of the construction was c.1745 (Figure 61).

The Espada Dam is built of rubble limestone laid up in lime mortar. The structure spans the old channel of the San Antonio River and is 131 feet long, 8 feet high and 6 feet thick at the top. The dam has changed little since its construction c. 1745. It has been in continuous use since this time and is now capped with Portland cement and partially buried to preserve the portion of the dam that has not been used since the re-channelization of the San Antonio River (Figure 59).

Labores. Some of these old agricultural fields are still farmed today, using water from the Espada Acequia (Figures 63-64).

Lime Kilns. The colonial period Espada kilns sit on an upper terrace which curves along the old San Antonio River channel and just northeast of the mission compound. The pits are ovoid in shape and are surfaced with hard-fired clay. These kilns would have been used to burn the lime needed for making mortar to build the mission. They were located above the river channel in order to have easy access to water. Three are visible on the side of the terrace and two were excavated in the early 1970s and reburied.

**Rancho de Las Cabras**. Located about 25 miles south of San Antonio, this ranch was used to graze the mission's animals. It is the only ranch site associated with the missions that has standing architectural ruins. Unlike most ranches which would have had wooden jacales for the vaqueros, it was at such a distance from Mission Espada that they built a "mini mission compound" out of sandstone from the area to support its small population. The site contains a chapel and at least four other rooms and a walled compound. The ruins were covered in sand in the 1980s in order to better preserve them. A lime kiln was also found on this ranch, along with a probable slaking pit, dating from c. 1780. New excavations will begin in 2007 to evaluate the stability of the ruins and prepare a new preservation plan (Figures 65-68).

### **Features and Aspects of the Properties that qualify it for the World Heritage List**

The "Franciscan Missions of San Antonio" are a bridge between the ideas, language, and culture and religion of Spain and modern America. It was here that elements of the diverse groups blended to create a new culture – Tejano – a blend of Spanish, Mexican, Native American and other European peoples. The five missions, as a group, represent the largest concentration of Spanish Colonial mission architecture existence. Equally important, all features of a mission site can be found here—churches, convento, living quarters, farmland, a ranch, and support features such as dams, acequias, kilns, and a mill. Included are approximately 40 Spanish Colonial buildings and ancillary structures. The conditions range from the original 250 year-old church at Mission Concepción to partial walls and foundations. In addition are other features including lime kilns and a dam as well as a number of ruins dating to Spanish Colonial times. The extant frescoes at Mission Concepción are the largest known concentration of Spanish Colonial frescoes. The church itself is the oldest stone church to have never needed extensive renovations or repairs. The Espada Aqueduct is the only stone aqueduct in the United States and the Espada acequia is the oldest irrigation system in continuous use. Mission San Antonio de Valero is not only important for its role as the oldest mission in San Antonio, but also is the icon of the Texas Republic. The Roman Catholic faith brought by the missionaries from Europe still dominates the American southwest. The missions of San Antonio were the northernmost frontier of Spain in Texas and the culture has remained a major and growing influence. The U.S. Census Bureau and numerous studies estimate that the Hispanic







Figure 64. Aerial photo of modern day Espada labores.





Figure 65. Aerial view of Rancho de las Cabras.

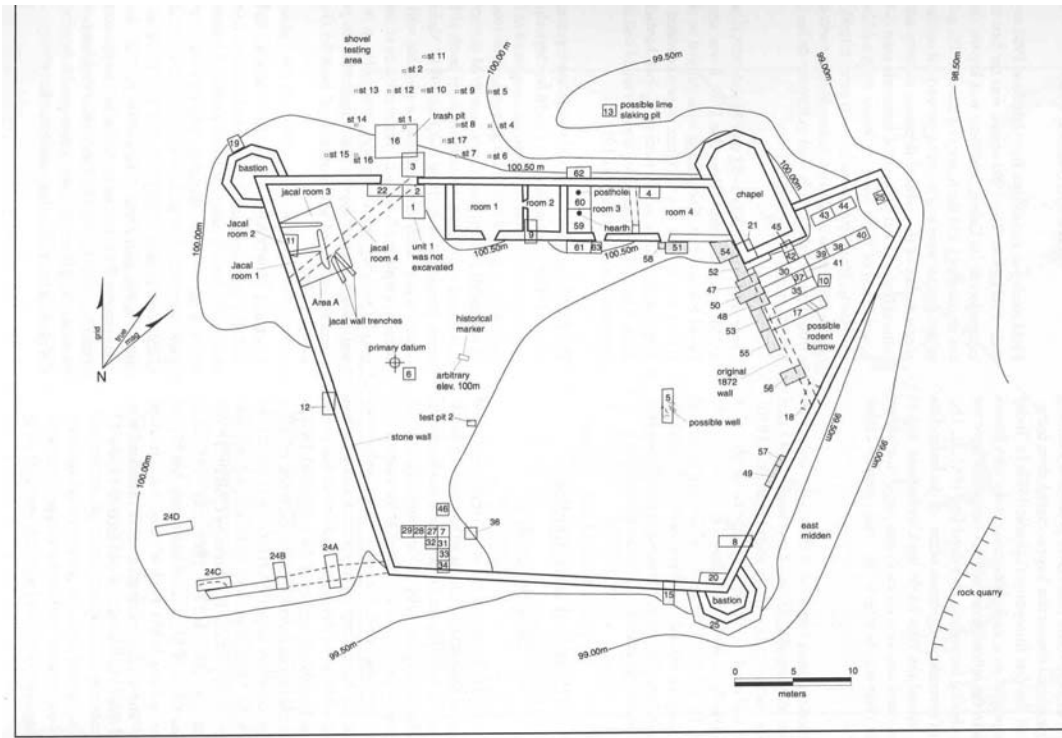
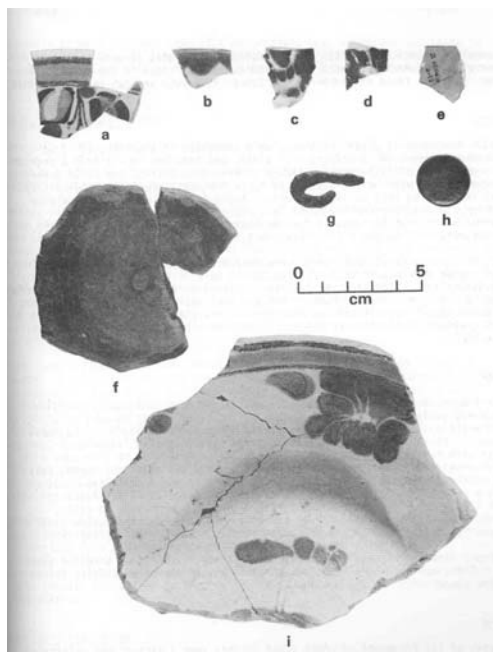


Figure 66. Rancho de las Cabras (Ivey and Fox 1981).  
Above: Schematic drawing of Rancho de las Cabras showing 1980-1984 test excavations.  
Below left: Artifacts from excavations.







Left: State of Texas historical marker at compound site.



Figure 67. Rancho de las Cabras. Right: Look east along the north wall of the compound.



Left: Backfilled ruins along north wall of compound.

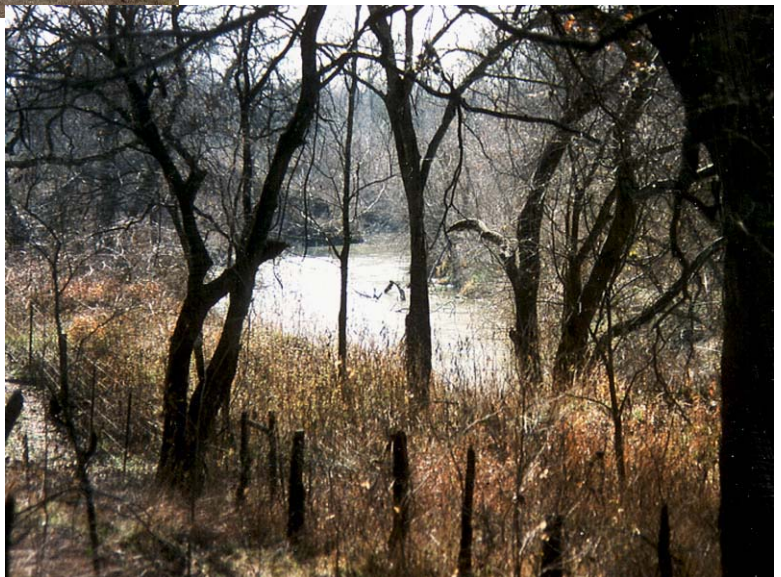


Right: Visible wall ruins.



Figure 68. Rancho de las Cabras. Left: Backfilled ruins of chapel.

Right: San Antonio River east of the compound.





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influence on the United States will continue to increase in the future. While the “Franciscan Missions of San Antonio” are only partially responsible, they are the best example in the United States to demonstrate that the flow of world culture in North America into the 21<sup>st</sup> century was from the south to the north; from Spain through the missions to the United States.

### **Present or Proposed Uses of the Property and How They Compare with the Traditional or Historic Uses**

All the properties included in this nomination serve to educate visitors and students on the role the missions played in providing a foundation for modern America. They promote an understanding of the impact of Spain on the New World that goes far beyond the establishment and the operation of the missions. This includes the pervasive influence of the Spanish language and the Roman Catholic Church. In this, they serve as institutions of learning and museums for the citizens of the world. They perform the same function as over 250 years ago – to bring the teachings of the Catholic Church to the New World. Four of the five Spanish mission churches continue to hold Masses and take care of the religious needs of the citizens in their neighborhoods, many of the parishioners being the descendents of the original mission occupants. They also encourage the parishioners to be good citizens today as the Franciscans encouraged the Native Americans during the colonial period. In addition, the interpretive services at the sites also serve to reinforce the role of the missions played in the history of the United States and the world. At the Alamo (Mission San Antonio de Valero), the role it played in Texas history makes it an icon for courage, freedom and the independence of Texas. The façade of the Alamo is one of the most recognized structures in the world, its fame and vision spread by the literature and movies. It also houses an outstanding research library on the Alamo property. All-in-all, it is the number one tourist attraction in Texas, attracting nearly two and one half million visitors annually from all over the world.

### **Visitor Facilities and Services**

Overall the five missions that make up the Franciscan Missions of San Antonio are well equipped to handle visitors. There are no admission charges and tours of the sites and facilities are provided at no cost.

#### Interpretation/Guides/Brochures

At the missions within the National Park, there are 120 trained docents in addition to a dozen Park rangers who provide tours, interpretation, and information on hike and hike trails. The docents receive 42 hours of formal instruction prior to assuming their volunteer duties. At the Alamo, there are 12 paid and 18 volunteer interpreters who provide tours and interpretation of the Alamo. The National Park has a website that visitors can access at [www.nps.gov/saan](http://www.nps.gov/saan) and the Alamo’s website is [www.thealamo.org](http://www.thealamo.org). These websites give visitor access to information about such things as the sites, travel information, and hours of operation.

#### Visitor Contact Stations/Information Facilities

The largest of these is the 12,000 square-foot visitors’ center at Mission San José. This center serves the entire park and includes an auditorium, museum, and small bookstore. The contact station at Mission Concepción is about 2,000 square-feet and a visitor’s information booth is located inside the Alamo itself. The contact station for Mission San Juan is located within the historic convento and the contact station for Mission Espada is located in the historic bastian. Brochures and information are provided at all

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five mission sites.

### Restroom Facilities

There are modern, clean restroom facilities at all mission sites, over twenty in total.

### Parking

Ample free paved parking spaces are available at all mission sites except the Alamo where paved pay parking spaces are available within walking distance.

### Educational Facilities

A 3,000 square-foot facility, the Discovery Center, is available at Mission San José for small classes and lectures. The National Park and the Alamo staff work with local school groups to provide educational materials for the 4th and 7th grade Texas history school curriculum. The National Parks have a Jr. Ranger program for children which provides information about all of the missions. The National Park also participates in a Teacher-Ranger-Teacher program which involves local teachers in paid summer positions in the park in order to take knowledge of the missions back to their classrooms. The Alamo and the Park occasionally hold small lectures and living history demonstrations. The Alamo also has a research library including some 17,000 book titles covering from the Spanish Colonial period through the 21st century. Also included are 300 manuscript collections, 40,000 photographic images, approximately 1,000 pieces of art and prints, over 1000 maps and 400 linear feet of other items of interest. Eight individuals provide research assistance. The Park has a small special research library including microfilm of the Spanish Colonial records from the Colleges of Queretaro and Zacatecas in Mexico. The library is available to researchers by appointment.

### Museums

There is a small museum at the Alamo and at the visitors' center at Mission San José. There is also a small museum exhibit at the contact station at Mission Espada and a new exhibit is currently being designed for the contact station at Mission San Juan. There is also a small exhibit in the north wall compound at Mission San José as well as Native American quarters on the south and east walls that are furnished in period furnishings. Long-term plans for the contact station at Mission Concepción include space for a small exhibit area.

### Stores/Bookstores

There are stores/bookstores available at the Alamo and at the visitor center at Mission San José. The contact station at Mission Concepción also has a small sales area for books and other items. Of special interest is the Spanish Colonial bookstore located in the west Native American quarters walls at Mission San José. It stocks a large number of both academic and popular books on the Spanish Colonial period and can order other books upon request.

### Transportation

Very low cost bus transportation is available from the city of San Antonio to all mission sites.



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## Food and Lodging

The city of San Antonio has more than adequate facilities to meet visitors' food and lodging needs.

### **2.b. History and Development of the Property**

#### **Cultural property**

The five Franciscan missions of San Antonio gradually evolved as a buffer area to safeguard the Texas frontier from encroachment by French traders, trappers, and interlopers operating in the valleys of the Mississippi and Red Rivers, beginning in the last quarter of the seventeenth century. In earlier centuries, Spain, content to claim the territory adjacent to the Gulf of Mexico, ignored colonization of Texas for a variety of reasons: absence of high Native American civilizations (such as the Incas, Mayas, or Aztecs) with a sedentary lifestyle and evidence of a temporal culture; remoteness of the territory from the line of settlement in the central corridor leading northward to New Mexico; lack of definite sites of metallic wealth to attract miners and settlers; and long distances to Texas via maritime and uncharted terrestrial routes.

By the mid-seventeenth century, French trappers, traders, and adventurers, seeking routes to avoid the intense competition of the fur trade in the Great Lakes region, slowly migrated southward through the Mississippi Valley (named Louisiana in honor of Louis XIV). One outcome of that thrust into the Gulf region was the Sieur de La Salle's disastrous attempt to establish a coastal outpost in Texas from which to prey upon home-bound Spanish ships laden with silver bullion that sailed from Veracruz to Havana and then to Seville.

La Salle's intrusion into Texas, reported to officials in Mexico City by the ships that patrolled Spanish sea-lanes in the Caribbean, prompted the government to dispatch terrestrial expeditions of exploration to locate and evict the French interlopers. Captain Alonso de León, governor of Coahuila, launched five expeditions into Texas, blazing trails in the wilderness and applying place-names to the geography. In 1690, Alonso de León, assisted by missionary personnel of the Apostolic College of Santa Cruz de Querétaro, founded the initial Franciscan missions in the timberlands of east Texas. To support these missions, the government, in 1691, dispatched a relief expedition, led by Domingo Terán de los Ríos, first official governor of Texas, followed the trail that would become known as "El Camino Real." This royal road stretched from Monclova to the Río Grande, and across the central terrain to the fledgling outposts of church and state in the timberlands. Within three years, for lack of continuous support, the east Texas missions ended and the line of settlement snapped back below the Río Grande. Missionary friars of Santa Cruz de Querétaro renewed their initiative along the banks of the Río Sabinas in northern Coahuila.

By January 1700, these Santa Cruz friars secured a permanent foothold on the west bank of the Río Grande, adjacent to a low-water crossing of El Camino Real of earlier years. From this tiny outpost of empire, Franciscan missionaries and military personnel planned a renewal of the east Texas missions. Eventually three missions along the Río Grande (San Juan Bautista, San Bernardo, and San Francisco Solano), protected by soldiers stationed at Presidio San Juan Bautista del Río Grande, guarded the strategic corridor to Texas. In the opening decade of the eighteenth century, incessant Franco-Spanish rivalry in the Gulf coast and Mississippi Valley motivated authorities in Mexico City to evaluate the merits of annual recommendations submitted by church and crown officials in the frontier regarding the necessity of securing Texas. Fray Antonio Olivares, veteran missionary at the Río Grande for nearly a decade, ad-

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vocated a joint mission-presidio complex on the banks of the Río San Antonio to support renewed missionary activity in east Texas.

In 1717, a dynamic successor viceroy of New Spain, the Marqués de Valero, a native of the ducal community of Béjar in the western province of Salamanca near the Portuguese border, summoned Fray Olivares to Mexico City for consultation. In reply to a question of how an initiative on the San Antonio River might be accomplished, Olivares recommended suppressing Mission San Francisco Solano, which he administered, and transporting temporal goods and model Indian converts to the central region by the Río San Antonio. On May 1, 1718, Olivares founded Mission San Antonio de Valero; four days later, Governor Martín de Alarcón established Presidio San Antonio de Béxar. This rustic outpost included the first link in an eventual chain of Franciscan missions. Fray Olivares, the visionary frontiersman, had achieved his dream.

Within a year of the foundation at the Río San Antonio, border tensions in east Texas and western Louisiana resulted in a temporary setback in missionary endeavors as the eastern mission evacuated to the San Antonio River. Fray Antonio Margil de Jesús, father president of three east Texas missions of the Apostolic College of Nuestra Señora de Guadalupe de Zacatecas, petitioned a newly appointed governor, the Marqués de Aguayo, to support the founding of a new mission along the Río San Antonio. The governor's affirmative decision resulted in 1720 in the founding of Mission San José y San Miguel de Aguayo. (Incidentally, Fr. Margil is under consideration for beatification by the Vatican.)

The Marqués de Aguayo's tour through Texas secured Spain's claim to the territory for the remainder of the colonial period. He left ten missions where previously there had been six (two of them along the Río San Antonio) and four presidios (two at vulnerable strategic places – Los Adaes in east Texas which served as the provincial capital) and La Bahía to guard the coastal plain). Aguayo also recommended recruiting civilian settlers to reinforce the missionary and military initiatives. If settlers could not be found in peninsular Spain, northern Coahuila or in the Valley of Mexico, he suggested the Canary Islands, a possession of Castile west of the coast of Africa.

Viceroy Valero's successor, the Marqués de Casafuerte, rejected Aguayo's recommendation for civilian settlers as being too costly and impractical. Instead, he appointed an inspector general, Pedro de Rivera, to evaluate every presidio in the northern arc of the borderlands from Sonora to Texas, including the missions that received military protection from adjacent garrisons. General Rivera's tour of inspection extended from 1724 to 1728. He inspected Texas in 1727, after which he drafted a comprehensive report that emerged as the *Royal Regulations of Presidios of 1729*. When implemented as crown policy, the *Reglamento* cast a negative impact upon three Franciscan missions in east Texas administered by friars of the Apostolic College of Santa Cruz de Querétaro. Rivera's decision to suppress Presidio Nuestra Señora de los Dolores that offered protection to the Querétaro missions, forced the Franciscans to terminate their work in that location. Accordingly, in 1730, the Santa Cruz friars requested permission to relocate their missions westward – first to the Río Colorado, an environment that proved vulnerable and inadequate, and finally to the Río San Antonio. On March 5, 1731, the Santa Cruz friars re-established their missions: Nuestra Señora de la Purísima Concepción de Acuña (between San Antonio de Valero and San José y San Miguel de Aguayo); San Juan Capistrano (formerly San José de los Nazonis in east Texas, renamed San Juan to avoid confusion locally); and San Francisco de la Espada (formerly San Francisco de los Tejas, chronologically the oldest mission in the province). Four days later, a caravan of settlers from the Canary Islands arrived at the presidio to establish the first municipal government in the province, their presence added another dimension to the evolving community. Although in violation of the Laws of the Indies that mandated missions to be separated by a distance of a day's ride, the concentra-



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tion of five Franciscan spiritual centers in close proximity gave to the region relative security in the second half of the eighteenth century.

An important aspect for the survival of the mission was the development of an elaborate acequia system begun with the earliest establishment of Mission San Antonio de Valero. This was the lifeblood of a complex agricultural system, adapted to the landscape of the San Antonio River Valley. Irrigation farming transformed a wilderness area into a pattern of land tenure that evolved along both banks of the Río San Antonio. A concentration of five Franciscan missions, a presidio, and a civil settlement imposed a heavy demand upon two local natural resources: arable land and water (the latter diverted from the Río San Antonio for the missions; and San Pedro Creek for the presidio and the civil municipality).

In 1772, a *New Regulation of Presidios* further altered the political structure of northern defense, with an impact upon Texas. A reform called the Commandancy General of the Interior Provinces gave military control of the northern territory (Durango, Sonora, Nuevo México, Nueva Vizcaya, Coahuila, Nuevo León, Nuevo Santander, and Texas) to a Commandant General who was to report to the Viceroy of New Spain. The *Reglamento* of 1772 retained Presidio Los Adaes but rescinded its status as provincial capital. Presidio San Antonio de Béxar benefited from the power shift as the new capital of Texas. Coincidental with the promulgation of the new *Reglamento*, the friars of Santa Cruz de Querétaro, after lengthy deliberation, decided to relinquish administration of their Texas missions to confreres of the Apostolic College of Nuestra Señora de Guadalupe de Zacatecas. By the end of the year, the Santa Cruz friars withdrew from Texas and volunteered for assignment in Sonora to take charge of missions previously managed by *padres* of the Society of Jesus (the Jesuits).

Administrators on the staff of the Commandancy General of the Interior Provinces, in the closing decade of the eighteenth century commenced the process of secularizing missions that had been in existence for longer than twenty years. In 1793, San Antonio de Valero became completely secularized, which fulfilled the purpose for the foundation. The following year, the remaining down-river missions underwent partial secularization, which allowed the friars of Zacatecas to continue ministering to the native converts until diocesan priests could be assigned. The wars of Mexican independence delayed final secularization for the Texas missions until 1824. By that date, the zenith of the Franciscan missions had ended. Neglect, vandalism, and decline took its toll on the colonial monuments.

After the wars of Texan independence, the Congress of the Republic of Texas bestowed title of ownership of the mission churches to the Catholic Bishop of Texas and his successors in perpetuity. Throughout the nineteenth century, successor bishops assigned the care of the missions to the French clergy or offered use to the Benedictine priests of Pennsylvania and the Brothers of St. Mary. These dedicated caretakers provided modest restoration that maintained the missions until systematic renewal and preservation could be initiated in the twentieth century.

After secularization, mission properties outside of the churches themselves were used for various commercial and residential purposes. Beginning in the 1930s, the properties were gradually evacuated through a combination of the Works Progress Administration and other federal agencies, the State of Texas and the Archdiocese of San Antonio. Mission San Antonio de Valero properties were placed in custodial status with the Daughters of the Republic of Texas. Except for the churches, the other four mission properties eventually became part of The San Antonio Missions National Historical Park.

## **2.c. Boundary Selection**

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The original San Antonio Missions National Historical Park boundaries included approximately 475 acres that contained all the man-made structures and ruins associated with them that were part of its four mission compounds. Relatively insignificant in size, parcels of privately owned lands located within these Park boundaries have been purchased as monies became available. Only a handful of these still exist and the Park plans to purchase the remaining. Beyond this, and shortly after the Park opened, officials decided to increase the amount of agricultural holdings (labores, acequias and ranch lands) that supported the missions in the 18<sup>th</sup> century. These purchases were contingent upon the land and funding becoming available. The original Park boundaries grew over 60% to a little over 785 acres in expansions in 1982, 1987, and 1990. The largest, in 1990, included Rancho de las Cabras that was approximately 100 acres. Located in the city center of San Antonio, the situation at the Alamo (Mission San Antonio de Valero) was very different. Commercial properties surrounded the Alamo and property values increased throughout the nineteenth century. In 1883, the state of Texas purchased the mission church from the Archdiocese of San Antonio and gave custody of it to the city of San Antonio. The other standing structure from Spanish colonial days, the convento, was threatened by commercial development. In 1878, a wholesale grocer opened up his business inside the convento. In 1884, the grocery firm of Hugo & Schmeltzer purchased the property. Preservationist Adina De Zavala obtained an option from Schmeltzer for her historical society to purchase the convento or “Long Barrack,” if he decided to sell. (The Long Barrack was the site of some of the bloodiest fighting during the 1836 Battle of the Alamo.) Holding an offer from a hotel syndicate, he nonetheless honored the option to De Zavala. Clara Driscoll came to the rescue with the necessary funds (about \$65,000 of her personal money) to make the purchase. The state reimbursed the money in 1905 and by state law, granted the custody of the Alamo property including the church and the convento (long barracks) to the Daughters of the Republic of Texas. Unfortunately, no other surrounding property was available for purchase and so the total acquisition is included in the present boundary —only a little over four acres.

All the elements and features that are related to the sites’ significance are included in the existing boundaries. **All of the landowners included in this World Heritage nomination are fully supportive of this nomination.**

### **3. JUSTIFICATION FOR INSCRIPTION IN THE WORLD HERITAGE LIST**

#### **3.a. Criteria Under Which the Transcription is Proposed**

*ii. exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design:*

The “Franciscan Missions of San Antonio” signify an important interchange of human values in the process of evangelization and colonization of the northern frontier in Texas. They bear witness to the progressive exchange of values and influences begun between the Franciscans and the nomadic native inhabitants of Texas that still persists today. In the course of nearly a century, the missionary friars of Santa Cruz de Querétaro developed a system for converting nomadic indigenous cultures in the eastern corridor of New Spain (Coahuila, Nuevo Leon, Nuevo Santander, and Texas), acculturating them into Spanish society. The process the friars developed embraced five sequential steps:

- 1) Mission – A firm commitment of church and crown to establish, maintain, and defend a mission as an agency of frontier control to convert nomadic indigenous people into law-abiding, productive, responsible residents of a frontier community;
- 2) Congregation or Reducción – designed to change the lifestyle of neophytes from seasonal



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migration to a sedentary lifestyle supported by horticulture, agriculture, and livestock-raising;

- 3) Conversion – aimed at reforming the habits of neophytes accustomed to a hunting and gathering lifestyle to a sedentary residency in a mission community, gradually exchanging their nomadic lifestyle for an orderly schedule of vocational education (agriculture, carpentry, black-smithing, leather tanning, textile weaving, stone masonry), arts and crafts, music, identification by Spanish and other European names and surnames, and practice of the duties of governance within the community under careful supervision of the resident missionary;
- 4) Christian doctrine – the introduction of Christian doctrine, and monitoring the practice of the rites of the Catholic Church required long years of patient instruction, recitation, and renewal, reinforced by the formality of baptism, confirmation, marriage, and Christian burial; and
- 5) Secularization – attainment of the primary goal for the mission, which was for the Indian converts to assume responsibility for the direction of civic life in the community. Secularization signified the end of the mission and the beginning of a parish and a town. The temporal properties of a mission remained, distributed as equitably as possible among the converts who became proprietors of the town. The former mission church or chapel, after secularization, became the parish church and center of religious life, while some of the ancillary buildings functioned as the principal offices of local government. Eventually a diocesan priest succeeded the missionary who, at the transfer of authority from church to state, advanced to a new assignment, health permitting, in a distant frontier.

The Spanish mission experience in North America differed from occupation and settlement in other regions claimed by England, France, and Holland by the application of a policy that integrated and assimilated the native cultures. The mission system was an imperfect institution that varied in success or failure from one region to another. The administrative trait that separated Spain's mission system in the borderlands from colonial initiatives of its European rivals in North America was the rivals' policies of fire, sword and extermination often exercised vis-à-vis the Native American tribes. Ideally, under Spanish jurisprudence, a mission was projected to reach its objectives in a span of about twenty years. The exigencies of frontier living (droughts, epidemics, native aggression, and renewal) extended the tenure of the San Antonio missions to nearly three-quarters of a century.

The five Spanish missions of San Antonio stand as symbols of the profound influence the late Spanish colonial period had on the development of San Antonio and South Texas culture. The acequia system and the labores of the mission period continue to shape the development of San Antonio today. The unique system of gravity fed irrigation ditches that was developed in Spain during the period of Moorish occupation transformed this oasis at the headwaters of the San Antonio River into a highly developed agricultural system. Not only did the missionaries bring their religion to this area, but also they brought with them all of the traditions and technology of a powerful nation of its era. Farmers today still use the Espada Acequia to irrigate their farm fields. The Espada Aqueduct is an architectural engineering marvel that carried the water of the acequia over the powerful Piedras Creek. Their amazing engineering feat enabled the mission inhabitants to convey irrigation water for miles down the San Antonio River Valley, converting hundreds of acres of raw land into productive farmlands. Ranching also had an important impact. The Texas tradition of the cowboy would not exist today without the blending of cultures of the Spanish Missions of San Antonio. The first "cowboy of Texas" was the vaquero on the mission ranches keeping track of the cattle, sheep and goats. Texas owes its cattle ranching tradition to the heritage of the Spanish colonial missions.

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iii. *bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared:*

The San Antonio Missions represent the entire complex of the Spanish Colonial mission structure and tradition and represent the cultural encounter of the Spanish missions with the nomadic hunters and gatherers of the Texas northern frontier. The churches, the living quarters, the workshops, the agricultural lands, dams and irrigation ditches, as well as the ranchlands and associated structures, are all represented within the boundaries of the proposed nomination. The landscape, historic features, and buildings tell the entire story of the 18<sup>th</sup> century Spanish missionary experience.

In every area, the Franciscan Missions of San Antonio illustrate the mixing of cultures on Mexico's northern frontier. Master masons with the Franciscans had the skills to build stone churches influenced by European Baroque and Mexican design. Without such masons in New Mexico, the mission churches there were "merely" large versions of convento rooms using "wall and beam" construction. While the stone designs illustrated their European origins, the colors for the decoration of the facades and interiors did not. The designs and colors of these facades represent the blending of the Moorish culture, Catholic Spain, and the cultures of central Mexico. For example, the inventory records at Concepción note the availability of chemicals and minerals to produce orange-red, purple-red, bright yellow, orange-yellow and blue violet. Perhaps the most striking was the painting of geometric and floral designs on the exteriors of the stone churches. At Concepción, the sun and the moon also appeared on the façade along with the floral designs. As noted elsewhere, the master plans for San Antonio's missions came to include walled-in compounds, with the Native American quarters actually built into the walls. This feature is unique among all the Spanish colonial missions and the intermingling of the missionaries, soldiers, technical experts, and Native Americans in the same compound using the Spanish language, accelerated the influence of the Spanish on the Native Americans.

In addition to the physical features which tell the story of the mission period, the values and influences of the mission period continue in the people today. **Not only the architecture and ideas blended, but the peoples did as well.** The Tejano society was and is a composite of many cultures and races producing a complex "mestizaje". These include Texas Native Americans, Native Mexicans, Spanish and other European peoples. Laws in Coahuila y Texas encouraged the mixing of peoples by providing one-fourth more land to those colonists who married native "Mexican" women. Even music was affected by the introduction of the **European** accordion with the standard instruments in bands in Mexico creating a new "Tejano" sound. Four of the five mission churches are active **Roman Catholic** parishes **that include the central Mexican icon of "Our Lady of Guadalupe" as a key figure.** Genealogists in Bexar County have investigated archival records (baptismal, confirmation, marriage, and burials) to construct family trees whose roots struck fertile soil in the mission period and many of the church members claim descendency from those original mission occupants. There are still residents alive today who remember living in the houses that were patched together from the Native American quarters and **who** pass down their stories of washing clothes and playing and swimming in the acequias. The churches and the Park work together to keep alive some of the traditions of colonial Spain including Los Pastores and Dia de los Muertes. (The DVD, "Gente de Razón," submitted with this nomination, suggests the persistence of the earliest cultural exchange.)

iv. *be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates a significant stage in human history:*



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There are a number of unique architectural and engineering features preserved at the “Franciscan Missions of San Antonio.” Included is the largest single group of Spanish Colonial buildings in the United States. The “Franciscan Missions of San Antonio” represents the largest group of Spanish colonial frescoes in the United States. Mission Nuestra Señora de la Purísima Concepción de Acuña is the oldest unrestored stone church in North America and is a National **Historic** Landmark site. The Espada Aqueduct is the only Spanish Colonial aqueduct in the United States and is on the Historic Engineering Record as well being a National **Historic** Landmark site. The Espada Acequia is the oldest irrigation ditch in continuing use in the United States. The stone ruins of Rancho de las Cabras are the only known ruins of a mission ranch complex, unique because the ranch structures were made of stone rather than jacale. **Mission San José y San Miguel de Acuña has the largest enclosed compound with the Native American quarters built into the walls. (In the 1930s, these were reconstructed by the Works Project Administration on the original foundation of the walls.)** The two interesting examples of technical achievements can be found at Mission Concepción. The first of these is astronomy. Built into the church design was a round window or occula, high in the west wall above the choir loft. Each year on the Feast of the Assumption, the light from the setting sun falls upon the main altar, illuminating the altar tabernacle (Figure 16). Dr. Rubén G. Mendoza, Director, Institute of Archeological Science, Technology, and Visualization at California State University at Monterey Bay, California reported similar findings at California Franciscan missions built after Concepción, although different churches illuminated the altar on different liturgical dates. The second was the interior church design that enhanced the acoustics for music. The archival records disclose that when the church at Mission Concepción was dedicated c. 1754, the Franciscan friars in charge of the other missions sent their Native American choirs to perform in the celebration of the liturgy. Part was due to the fact that the acoustics in the cruciform under the dome were truly remarkable, suggesting that the master builder understood the relationship of stone and sound. In total, the mission system constitutes a unique record of architecture of the Spanish colonial period.

### **3.b. Proposed Statement of Outstanding Universal Value**

**The Franciscan Missions of San Antonio demonstrates a remarkable fusion of cultures that had its beginning in the 18th century and that continues today. The five missions are the largest such single concentrated grouping in the United States and are situated along a 12-mile stretch of the original bed of the San Antonio River. Many of the buildings and the overall sites are in an impressive state of preservation and maintenance. The architecture clearly demonstrates the combination of the European Baroque and Moorish Spain’s influence decorated with the bright colors of central Mexico.**

**The skilled architects and builders trained in European methods found willing and able students among the mission inhabitants. Together they developed adaptations to the environment to ensure safety and economic stability. To counter hostile Native American bands from the north, they built the native quarters into the walls of the mission compounds. Designed with the doorways facing into the compound, this unique feature in the worldwide missionary experience enhanced the interchange of cultures within the walls. The control of water resources through the use of dams, an aqueduct, and acequias made for successful agriculture and the maintenance of thousands of head of cattle, sheep, and other domestic animals possible. The technological proficiency of this New World partnership developed a sophisticated water system, a mill to grind grain at Mission San Jose, excellent acoustics in the Mission Concepción’s and San José’s churches and the use of astronomy to focus beams of sunlight to highlight church altars on certain feast days.**

**All these elements, including an agrarian economic foundation, combined to support the goal of the Franciscans to convert hunter-gatherers to sedentary residents whom they could then evangelize. Linked**

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by both road and water systems, the missions developed a shared existence that would eventually become San Antonio, the eighth largest city in the United States. This overall fusion of cultures resulted in much more than a remarkable site, visited by over three million visitors annually. It also led to the rapid spread of the Spanish language, Roman Catholicism as a principal faith, and a new culture called “Tejano”, a blend of Hispanics, Native Americans and later European settlers. For all of these reasons, we believe that the Franciscan Missions of San Antonio deserves a place on the list of World Heritage sites as one of the finest examples of the world-wide Spanish missionary experience.

### **3.c. Comparison of Proposed Property to Similar or Related Properties (including state of preservation of similar properties)**

The five eighteenth-century missions that make up the “Franciscan Missions of San Antonio” are especially worthy for inclusion as a World Heritage Site. As an individual mission church, San José stands, arguably, the first among equals in the United States with San Xavier del Bac (Arizona) and San Estevan del Rey (New Mexico). As a grouping of missions, however, those in San Antonio have no peer in the United States whether in California, Arizona, New Mexico, Florida or Texas. The missions in San Antonio uniformly represent Old World architecture modified by the New World **influences** and the overall preservation of the mission structures in the mission system is remarkable. The Franciscan missionaries in San Antonio departed sharply from the “Sample Mission Plan” developed by the Franciscans by including Native Americans **residences** within the walls. The proximity of the five was enhanced because they were tied loosely together by a complex system of water distribution that included the San Antonio River, dams, and irrigation ditches (acequias) **and a road system tied into Camino Real**. There was contact among the missions from the movement of families from one to another, to the sharing of Native American choirs to the best church “venue,” Concepción. They made nomadic bands sedentary, converted the Native Americans to **Catholicism, introduced them to the Spanish language, and** taught them the skills of agriculture and ranching to **enable** them to practice a new lifestyle.

The “Franciscan Missions of San Antonio” represent part of Spain’s strategy of empire expansion throughout the Americas. They stand as reminders of the international struggle for empire in North America between Spain, France, Britain, and later, the Anglo-Americans. This struggle left its mark on the culture of the land in which the struggle centered, Northern Mexico and what is now the American Southwest. Texas, given its geographical location, became the crossroads of expeditions and patterns of settlement that were a part of this empire building. The mission communities that arose originally in eastern Texas were established to create a buffer zone between Spain’s silver mining areas to the south, and the encroachment of the French who had penetrated down the Mississippi River watershed to the Gulf claiming the area for France, with apparent designs to expand even further into vast, unsettled territory claimed by Spain. Eventually Spain established some 41 missions in Texas, **most** short-lived. Outside of the mission church at Goliad, only the Franciscan missions of San Antonio remain.

**At the time of the re-establishment of these buffer missions**, a small, struggling mission on the Río Grande, San Francisco Solano, **was moved to** a spring and the river it spawned **that** explorers **named** “Río San Antonio” (San Antonio River). The mission was renamed San Antonio de Valero (named for St. Anthony, and “Valero” the title of the Viceroy of New Spain at the time), now known as the Alamo. Several days after its establishment in 1718, a presidio was created a short distance away and named San Antonio de Béjar. The following year, the French attacked, and the eastern missions, soldiers and settlers, fell back to the midway point on the San Antonio River. Among the refugees was a Franciscan from the College at Zacatecas, Fr. Antonio Margil de Jesús, who immediately saw that there were enough natives in the area to support the establishment of more missions. The following year, when the



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governor of the then combined Province of Coahuila y Tejas, the Marqués de San Miguel de Aguayo, marched with his army to reestablish Spanish presence in the east yet again, he detailed a small number of troops to accompany Fr. Margil and several others to found the mission of San José y San Miguel de Aguayo (named both for St. Joseph and the governor and patron of the new mission) on the banks of the Río San Antonio. It is the only mission original to the San Antonio area and not transferred from elsewhere, and until 1772, was the only one there to be supplied by the College at Zacatecas.

San Antonio missions were established in an area where there had been very little early European contact and the natives were hunter-gatherers. The mission complexes, based on the medieval model familiar to the order in Europe, consisted of not only the church, *convento* (missionaries' precinct), and garden, but all of the structures necessary for the establishment of a self-sufficient community. This included landscape modification through the construction of dams, *acequias* (irrigation ditches), the **Es-pada aqueduct**, and clearing for *labores* (farmlands), as well as outlying ranchlands. The missions of San Antonio represent the earliest efforts to convert and "civilize" the natives of this region.

The Franciscan missions of San Antonio are located within close proximity to one another along the river. Mission founding as outlined in the Laws of the Indies, required missions to be about one day's ride apart. **Given** the perilous conditions, **however**, the threat from traditional enemies of the **Native Americans** of the area, coupled with the continued incursion into territory claimed by Spain of competing European powers, these mission communities along the San Antonio River were permitted closer settlement. This pattern of settlement of the San Antonio missions gives an inkling of the political maneuverings that continued throughout the time of Spain's rule on the northern frontier to maintain territory for Spain in an attempt to prevent both further incursions from the French, British, and later the Anglo-Americans, as well as hostile attacks from Apache and Comanche Indians moving into south Texas. Due to these circumstances in the history of the development of the San Antonio missions, the compound structures came to be enclosed by walls, becoming more like fortresses **than** open villages, in order to protect the inhabitants from possible attack.

In contrast with the earlier missions of New Mexico and, in some respects, later ones like Sierra Gorda in Mexico, the San Antonio missions were developed in areas where **Native Americans** were not living in permanent, established villages. These hunter-gatherers ranged seasonally following game herds and seasons for ripening wild fruits, nuts, berries, and roots throughout portions of Coahuila and into south central Texas. The missions along the river were founded near camping sites that these groups returned to regularly. In New Mexico, missions were founded within the boundaries of established sedentary Indian villages. Their church and convento structures of adobe were in keeping with the **vernacular** of the native villages themselves, blending the two into one. The early Texas missions in the east were established close by the Tejas and Caddoan villages. The structures were of wood and thatch, similar to those of the natives. The missionaries' policy also differed. Here, the Franciscans were determined to create artificial communities, to convince the natives to abandon their ancestral homes, and move into the mission environment. Despite the efforts of missionaries, through repeated closings and reestablishments, those natives who were gathered into the new communities were few.

**Twenty years after the five Franciscan missions of San Antonio began, the Franciscan Sierra Gorda mission field of Mexico was initiated.** It shared some common history with the earlier missions of San Antonio, with a number of the Queretaran friars being assigned there upon the transfer of oversight of the San Antonio missions to those from the college at Zacatecas. The five Franciscan missions of the Sierra Gorda represent the last 18<sup>th</sup> century missionary push into that area of Mexico and were secularized by the 1770s.

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As missionaries came into contact with native populations in different regions, their unique differences shaped the development of the mission that was to serve them. The same was true in Mexico, and in Sierra Gorda. The Spanish had to conquer the existing authority and to destroy the idols and temples of “false gods.” After initial failures, the missionaries returned more than a century later to try to re-establish their missions. In San Antonio, there was no existing authority to conquer and no places of worship to destroy. At Sierra Gorda, subjugation of the natives was necessary as was the settlement of these people into huts and villages close by the mission churches. Unlike the San Antonio efforts, the Franciscans at Sierra Gorda used terrifying images in the mission churches to lead the natives away from the “path of evil.” In San Antonio, marauding bands of Lipan Apaches made it difficult for the local Native Americans to live outside the walls of the missions. As pointed out earlier, this led to the Native Americans of the Franciscan Missions in San Antonio to live *inside* the walls and *inside* the compound. This was a social development dramatically different from Sierra Gorda. With the missionaries, soldiers, technical experts, and Native Americans living in the same social unit, cultural exchanges were inescapable and lasting.

According to Sierra Gorda’s world heritage nomination, the original mission structures fell into disrepair and in some cases, ruins. In the 21st century, in a remarkable and monumental effort, the missions were restored. In some cases, however, substitution of original buildings altered the “context architecture” and in others, “modern materials” such as blocks and bricks were used. Natural urban growth threatened the immediate natural surroundings. In San Antonio, especially over the past 25 years, the emphasis has been on preservation, rather than restoration. For example, Mission Concepción church is in solid condition and completely original. Other examples of this preservation are the unrestored and original frescoes which incorporate pre-Hispanic motifs that are an important element of the interior decoration at Mission Concepción. The face motif painted on the ceiling of the refectory in the convento of Mission Concepción is reminiscent of the images created by natives far to the south, as far away as the Huichol of Jalisco. This is one of the few remaining examples of the incorporation of pre-Hispanic imagery by native artisans in the art and architecture of churches across New Spain. Urban growth has eliminated the natural surroundings at Mission San Antonio de Valero in San Antonio completely and partially at Mission Concepción and Mission San José. Land acquisition plans are in progress to protect these latter two sites. The two most southerly missions in the chain, however, sit in surroundings that approximate those of the 18th century and have been protected in perpetuity through land purchases.

The architecture of the San Antonio missions varied with the style and influence in the training of those who came as master masons to oversee the construction of the final churches of stone. Interestingly, the church structures of the missions of San Antonio, from north to south along the river, parallel the predominant styles of church architecture prominent at the time in the provinces in New Spain from north to south. For example, the colonial baroque style of the church at Mission San José is mirrored in that of numerous churches in both missions and civilian communities in Coahuila, while the churches to the south along the San Antonio River, at missions San Juan and Espada, most closely resemble many of those in the Yucatán. This is especially true of the church design at Mission San Juan. The stone carvings at Mission San José are very similar to those carvings at the Sierra Gorda missions.

Although the Franciscan missions of California were established later than the San Antonio missions, they are linked both by supply of missionaries from the Franciscan College of Querétaro, and their foundation in an attempt to prevent penetration of Spain’s territory by other European powers (in California, the British and the Russians). After the Jesuits were exiled from the Spanish empire in 1767, the Franciscans of the College of Querétaro were asked to take over the management of their former missions. In



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1772, the Queretaran missionaries in San Antonio's missions transferred these establishments to the oversight of the College at Zacatecas in preparation for their move to serving the new mission field in California as well as supplying the former Jesuit missions across the northern frontier of Baja California, Sonora, and Sinaloa. In the wake of the absence of a missionary presence in those former Jesuit establishments, the Apache and other Indians whom the Jesuits had held at bay, destroyed most of the structures they had built. With the arrival of the Franciscans from Querétaro to the field, the stone churches that arose on the sites of the former Jesuit structures reflected the Baroque architecture which was rapidly becoming the norm for the north. The splendor of these structures can still be seen in their ruins.

Along with architectural similarities, some of the California missions have other features similar to the missions of San Antonio. For example, at Mission San Antonio de Padua, there is a grist mill with an interior horizontal wheel similar to that at Mission San José. San Antonio de Padua also had an acequia (irrigation) system similar to the Franciscan missions of San Antonio to water their farm fields and orchards. Although these irrigation ditches were stoned-lined, more closely resembling those built by the Canary Island settlers of the Villa de San Fernando than the earthen ones of the San Antonio missions, there are similarities between these sets of mission sites. The mission communities of California ingathered the natives to communities that were built in close proximity to the church and convento with its workshops, surrounding farm fields and ranch lands. Missions in New Mexico consisted of a church and missionary precinct adjacent to an existing village, so close they became part of it. The architecture was heavily influenced by the Native Americans and construction was of adobe and thatch rather than stone.

The Jesuit missions of South America resemble the San Antonio missions in several aspects. They were built in remote areas where the mission complex became the town, whose sites include the ruins of the church, school, native quarters, workshops, and other structures. The stone churches were also fine examples of colonial Baroque architecture, with a mingling of native motifs. However, unlike the mission complexes of San Antonio, that became, along with the Villa de San Fernando, the foundation of the modern city of San Antonio, those of the Jesuits largely remained remote, and with their closing, became ruins in a rural setting.

The Jesuit mission community developed from a different philosophy than that of the Franciscans. The Order of the Society of Jesus (Jesuits) owned the livestock and structures and aspired to create a society that reflected the military origins of the order's founder in the 16<sup>th</sup> century, Ignatius Loyola. Therefore, they were Jesuit-led communities. The Franciscan order, founded in the 13<sup>th</sup> century by Francis of Assisi, was a mendicant order, in other words, an order that was founded as evangelical, to exist on alms, or donations, rather than to amass property. In contrast to the Jesuit missions, these were Native American-led communities. The goods and structures of the mission communities established by the Franciscans were held in trust by them for their native inhabitants until that time when these neophytes became *gente de razón*, or good Spanish Catholic citizens. The communities were then secularized, becoming civilian settlements fully under their own governance as Spanish municipalities, the missionaries replaced by secular priests with responsibility only for the spiritual lives of the inhabitants.

In Latin America, the Jesuits established themselves in the region known as Guayrá in 1588. They eventually established 30 reducciones (mission settlements), eight in present-day Paraguay, fifteen in Argentina, and seven in Brazil. The goal developed to create Christian Utopian communities. Here the Jesuits would protect the natives from the encomienda system of tribute labor which often resulted in virtual slavery or even from actual slavers who raided communities. Most of the property was communal and administered by the Jesuits although some land remained in private or clan hands. The natives of Guayrá proved to be good artists and some were trained to duplicate manuscripts when printing presses were not

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available. The communal ideal extended to workshops where native artists normally did not sign their creations, but attribution of work was given to the workshop. The artists and sculptors created so many pieces of art that all the old mission buildings were heavily decorated and unused pieces cluttered storage areas. One beautifully decorated church was Sao Miguel Arcanjo that was built entirely of stone to the roof level which distinguished it from other Jesuit churches in this region. Although damaged and partially in ruins, Sao Miguel retains a complete frontispiece and tower. The Jesuits were expelled from the area in 1767 and the following wars and corruption hastened the demise of the missions. These missions have collectively been included on the World Heritage list.

In Asia, the Jesuits operated much differently. Sixteenth-century Japan presented a turbulent political climate to Francis Xavier and the Jesuits upon their arrival in 1549. Gaining support of local rulers called “daimyos” was crucial, but was frequently transitory when rulers were deposed. This, plus the decision of the Jesuits to treat the Japanese as technological and intellectual equals made the foundation of the Jesuit mission unstable and led ultimately to failure. In a policy of accommodation, the Jesuits learned Japanese, wore Japanese clothing and built churches in the vernacular Japanese style of post-and-lintel wooden construction. In 1597, the Japanese crucified many Christians and full-scale persecution began in 1614. Destruction of hundreds of these wooden churches occurred and destruction of European-style paintings and sculpture followed at “foot-treading” ceremonies. In most cases, the visual images of the Jesuit period were destroyed and only textual descriptions remain. The Jesuit attempts in China met a similar fate. The policy of accommodation here included the attempt to blend Confucianism and Christianity, pleasing neither Rome nor Peking. The Papal Bull of 1704 condemned the Jesuits for the toleration of Confucian rites. This was followed by Chinese persecutions of the Jesuits and destruction of their vernacular-style churches. Only in Macao, where the Jesuits followed their previous methodology, did churches made of stone survive (Macao Historic Centre World Heritage Site).

While the Franciscan missions of the Sierra Gorda and the Jesuit missions of South America have largely faded away, four of the five missions of San Antonio continue as active parishes and all have impacted the development of this city. The fifth mission, the former San Antonio de Valero, now known as the Alamo, has become an icon of Texas history, symbolizing the fight for Texas independence from Mexico. In the 18<sup>th</sup> century, the five Franciscan missions, including their agricultural and ranching components, along with the Villa de San Fernando de Béxar, combined to shape the development of metropolitan San Antonio, and continue to influence development in the city center today due to city historic preservation ordinances, county zoning regulations, and continually held historic water rights.

The Franciscan Missions of San Antonio have the oldest water rights in the state of Texas. Within the protected boundary of the proposed World Heritage site are five mission compounds, two original acequia systems, remnants of two others, two Spanish colonial dams, the farmlands of two of the mission communities, as well as remains of a ranching complex and ranchlands of one mission, and an aqueduct. These mission sites incorporate all the elements of the Spanish mission system utilized by Spain in its vast American empire and remind us of their significant role in the international struggle for mastery of a continent.

The Franciscan missions of Mexico, New Mexico, Texas, and California share a common heritage, but only in San Antonio can a visitor see all of the aspects of mission life preserved, as well as witness the continuity of international cultural heritage in the active former mission parishes that has shaped the unique character of San Antonio, Texas and the southwestern United States.

### **3.d. Integrity and Authenticity**



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## Cultural Property

### Authenticity

The properties included in this nomination retain their authenticity to a remarkable extent. Approximately 40 structures and other identifiable ruins in terms of partial walls and building footings remain in good condition. The original development and construction plans were similar at each of the five missions. The only serious departure from the original plans was adding external wall systems around each mission compound to protect against marauding Native American bands, especially the Apaches. The churches at all five missions date to the 18<sup>th</sup> century Spanish colonial period and four were likely designed by one artisan. Load-bearing walls of the churches are composed of rubble limestone and sandstone and are laid up with lime mortar. All the churches were the centers of the mission life, from the tolling of the bells in the church towers to announce the day's events to the Masses held each day. At the Mission San Antonio de Valero (the Alamo), all walls of the church date from the eighteenth century. The same is true for the carved façade and frescoed sanctuary. The roof and front doors, however, have been replaced. The only above ground portion of the original convento at this mission is the west wall. The convento, now commonly known as the "long barrack", is built upon the colonial foundations. The concrete ditch follows the path of the original earthen acequia. The church at Mission Concepción has had no major structural changes or alterations since its dedication in the mid-18<sup>th</sup> century. Most of the convento here has also survived. The original outer compound walls of the Native American quarters have been identified archeologically below ground within the boundaries of the proposed World Heritage nomination. At Mission San José about one half of the present church is original, including the south and east walls and the sacristy. As with the church at Mission Concepción, the façade shows evidence of the colorful frescoes that covered the colonial churches. Many original stone decorative carvings also exist. The two-story convento walls at San José were constructed in the 18<sup>th</sup> century as was much of the granary that still stands, although the granary was restored in the 1930s. The church at San Juan is much smaller and retains less of the original materials. Many of the other structures at San Juan remain partially intact. The convento has four original walls with a modern roof and buttresses that were added in the 1960s. The hospederia room retains an original Spanish Colonial caliche floor. The perimeter walls and Native American quarters remain as intact ruins. Workshops and the original church foundations are intact beneath the surface in the southwest portion of the interior of the compound. The unfinished church stands much as it might have during the time of its construction in the southeast corner of the compound. A wealth of archaeological data exists for Mission San Juan due to five years of excavations in the late 1960s-early 1970s. The post-Colonial house which sits on the east wall was built in 1850 and incorporates a portion of the old Native American quarters foundations. This house also represents the continuity of occupation at the site from Colonial times until at least the 1950s when the house ceased to be occupied. At Mission Espada, only the façade contains the original fabric and workmanship. The exterior compound walls and Native American quarters continued to be used for housing until the 1950s but exist in ruins today. Subsequent generations added new fabric as needed to the buildings, but maintained the original foundations and walls. The convento and bastian are intact with a later 1930s schoolhouse attached. Hundreds of acres of original Spanish Colonial farmlands (San Juan and Espada labores) still utilize the same division as the original lateral irrigation ditches. The Espada Aqueduct (1735) still carries water from the San Antonio River to the agricultural fields that once served Mission Espada and two original dams of the mission water distribution system still exist, and one of these is functional. One hundred acres of the original Espada ranch lands are preserved with little modification to the landscape. The remains of the ranch quarters, stone walls and chapel are preserved under a protective layer of sand that was applied in 1985. Rich archeological midden deposits have produced a large variety

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of artifacts to enhance the understanding of life on the ranch in Spanish Colonial times. The ranch site has also had virtually no change due to post-Colonial development or use. In addition to these named structures, there is evidence of dozens of others including Native American quarters, mission walls, kilns, quarries and acequias in various states from good condition to partially standing to essentially ruins. Over the years, teams of historians and archeologists have authenticated the age and condition of these colonial structures.

**Contributing** to the authenticity of the missions have been the efforts to restore the environment to the distinctive character and components that existed in the 18<sup>th</sup> century. Greatly expanding the Park boundaries has been a key to this effort. The National Park Service has been gradually purchasing private and commercial structures within the park boundaries that it has torn down and removed. Many of the structures removed were little more than squatters' transient buildings constructed from everything from sheets of corrugated iron to car batteries. Occasionally, the Park has been required to remove pollutants from the soil on the sites of abandoned commercial properties. Another type of man-made intrusion is also being gradually removed. Exotic and non-native plants introduced by man over the past 150 years are being removed and replaced by native species. One particularly intrusive pest has been chinaberry trees that are being replaced by native pecan and oak trees. Land purchased in the area of San Juan is slated for a demonstration farm, fed by a colonial acequia from the San Antonio River. Also, the Park Service has expended considerable resources and efforts to keep all types of commercial development from intruding on the missions to maintain an 18<sup>th</sup> century "viewscape" whenever possible.

### **Integrity**

The five Spanish colonial missions found in San Antonio are the largest and most important collection in the United States. While the Alamo is in an urban setting, Concepción and San José are in suburban settings with limited development and the two most southern missions are located in rural settings. This factor, along with the lower land valuations south of center city, has enabled the National Park Service to expand the Park's boundaries. It was able to include not only the existing structures and ruins, but also some of the agricultural elements such as labores, acequias, and dams that supported the missions. The result is that the mission sites are remarkable examples of the original missions. Most important of these is Mission San José, known since the 18<sup>th</sup> century as the "Queen of the Missions." The entire mission compound enclosing the colonial structures and ruins has been restored. While hard to express the "feeling" in words, visitors who enter the gate in the wall, enter not only the Mission San José, but also a "different" century. Virtually, nothing can be seen outside of the walls and modern sounds are reduced, or at times, non-existent. With the assistance of Park rangers and volunteer docents, visitors can easily gain an understanding what a mission was – not just a church, but a complete town and economic unit with a unique way of life. Even the original horizontal grist mill, driven by acequia water, has been restored to operating condition. A costumed miller grinds the grain and explains the flour-making process.

At Mission Concepción, while the Native American quarters have only subsurface remains, the entire compound area is protected. The modern "Mission Road" follows the same path as the original road between the missions. Land west of the mission towards the San Antonio River is also protected to preserve the view from the mission to the former labores and river. The church has had no major repairs and the original Spanish Colonial frescoes exist on the exterior of the church, in the church, sacristy, and convento.

Mission San Juan and Mission Espada provide a step back in time to the isolated rural feeling of the missions. At Mission San Juan the San Antonio River still flows in the original channel behind the mission.



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The San Juan Acequia runs south of the mission with the farm fields on the other side. At Mission Espada, the Espada Acequia runs north along the edge of the compound and goes out to irrigate the farmlands below Espada.

## **Repairs**

For more than 70 years, the citizens of San Antonio and Texas have been involved in efforts to preserve, repair, restore and protect the missions. In the case of the four missions within the National Park boundaries, repairs follow the guidelines issued by the U.S. Secretary of the Interior (“Standards for Preservation for Preserving Historic Buildings”). The Director of the National Park Service spells out the focus on “preservation” in the NPS, “Cultural Resource Management Guidelines” on all questions of repair. Any work at Mission San Antonio de Valero (the Alamo) follows the guidance issued in the 1905 Act of Texas, 29th Legislature, R.S., Chapter 71, Texas General Laws 7, 8. Whenever and wherever possible, traditional materials and methods have been used. Much of the effort is focused on preventing future damage and repair. Especially important have been the drainage projects to keep water sources from damaging the original walls. Conservation and repair efforts have been carried out by outstanding professionals in the field. For example, Frank G. Matero, Professor of Architecture and head of the graduate program in Historic Preservation at the University of Pennsylvania has worked with his students at the missions on many different occasions. His projects have included restoration work on the sacristy window (Rose Window) at Mission San José and on the Benedictine sandstone column at the convento. He will begin conservation work on the façade of the church in late 2007 (Figures 71-72). A group of conservators from ICOMOS and the National Park Service conserved the frescoes in the convento library at Mission Concepción. All preservation projects have not used traditional materials, however. For example, modern roofing materials were used to protect the structures as traditional materials proved inadequate. As the roofs can not be seen from the ground, the overall appearance of the missions is one of spectacular beauty.

## **4. STATE OF PRESERVATION AND FACTORS AFFECTING THE PROPERTIES**

### **4.a. Present State of Preservation of the Properties**

#### **Cultural Properties**

##### **State of Preservation of the Properties**

The overall state of preservation of the properties is excellent and the conditions are stable as confirmed by routine inspections of all structures. The combination of significant funds expended, careful planning, strong support by public and private bodies and the general support and respect by private citizens has made this possible. Preservation efforts are continuous and included in all formal planning for mission properties. Most of the present efforts focuses on problems such as flaking, delamination, and salt-contamination caused by climatic conditions and water. The present state of the environment, however, is good to excellent and improving steadily. For example, clearing original acequias and walking trails of brush and other growth are positive steps. The goal is to restore the lands of the missions to 18th century condition.

##### **Repair Efforts – Recent, Planned, Needed**

Overall, focus on the repairs has been on removing improper historic “fixes”, and correcting drainage

## Mission Nuestra Señora de las Purísima Concepción de Acuña

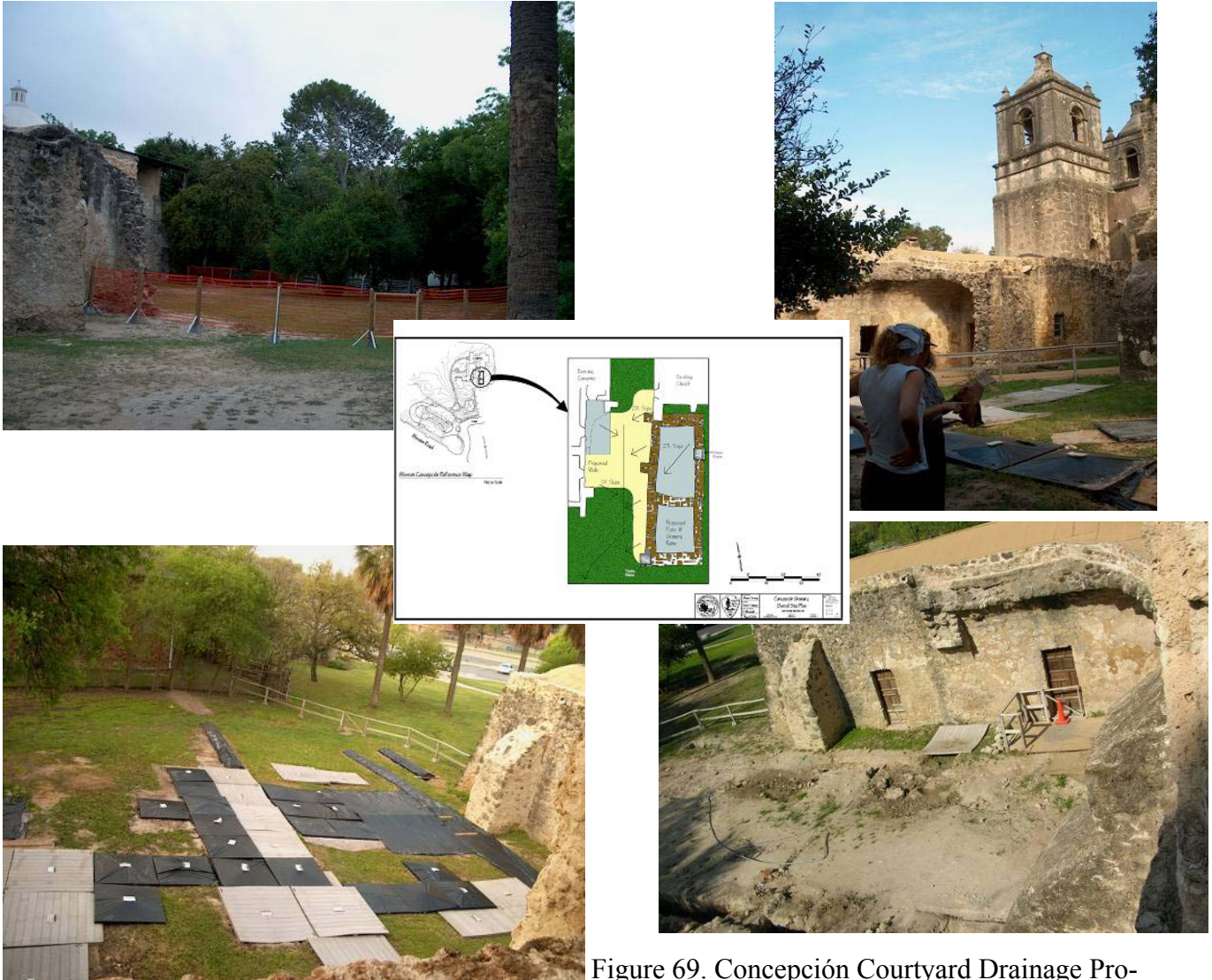
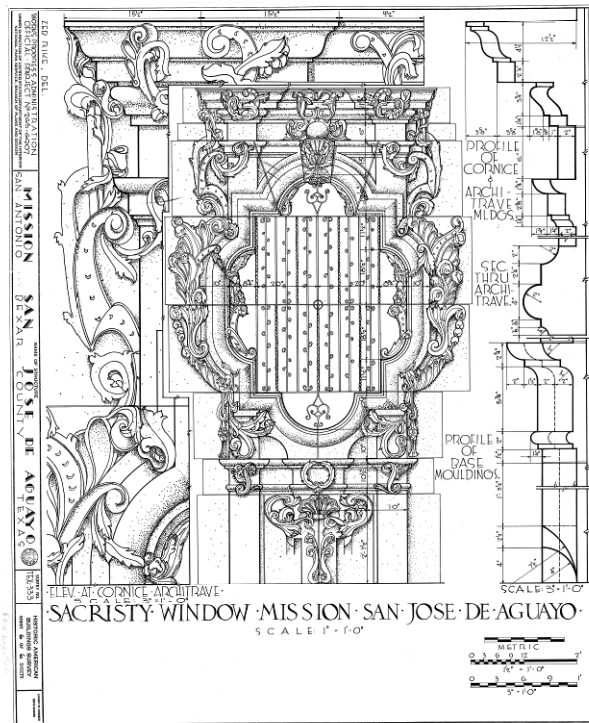


Figure 69. Concepción Courtyard Drainage Project.











Fresco remnants in the convento.

Figure 71. Preservation in the San José convento.



Benedictine sandstone column in the convento.



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problems and rising damp.

**Mission San Antonio de Valero (the Alamo):** Three short-term repair projects were completed in the recent past at the Alamo. Rising damp was discovered and the conditions causing this were corrected. The other was to remove some mold growth that was likely related to the conditions causing the rising damp. Cleaning and removal of later mid-nineteenth century whitewash identified original Spanish Colonial frescoes in the upper portion of the church (Figure 7). At the present time, a \$30 million capital campaign has been initiated for preservation efforts at the Alamo site including a permanent fix for the rising damp and mold problems.

**Mission Concepción:** In 1989 as part of the National Park Service's plans to move visitor services out of historic buildings and restore the cultural landscape, Mission Road was moved from directly in front of the church to outside of the original compound walls, a more traditional route for the road. Modern grottos built by the nearby children's home were removed (and relocated to the children's home), and the above ground portion of the modern bathroom was removed from east of the convento. This work was the culmination of excavations in 1972 and again in 1980-81 that identified the below ground ruins of the Native American quarters and other features. A number of preservation projects are on-going as a result of recommendations following the 1988 preservation of the frescoes in the convento (a joint NPS-ICOMOS project). A new roof was installed in 1999 to prevent rainwater from leaking into the porous limestone walls. Fans have been installed in the library (the area with the frescoes) to help control humidity. Motion sensor lights have been installed to decrease the frescoes exposure to light and a railing has been installed to prevent visitors from touching the walls. A large scale project to change the drainage on the east side of the convento to prevent water from draining into the building has been underway for several years. This exposed the foundation remains of a previous structure (probably the granary) which will be reburied using current long-term preservation reburial techniques. Additionally, a patio, designed to direct water away from the historic buildings, will be installed. This project is scheduled to be completed in 2007 (Figure 69). In addition, there have been two major fresco cleaning projects inside the church and sacristy. An 18<sup>th</sup> century painting that was found in situ at the church has been restored and hangs again in the front of the church. The Father President's Office will receive a new protective roofing in 2007.

**Mission San José:** This mission underwent the largest restoration project of any of the missions as part of the Works Project Administration in the 1930s. At this time modern features were removed and the Native American quarters were rebuilt on the Spanish Colonial foundations. A previously unknown feature, a Spanish Colonial grist mill, was identified during this time period while removing modern features. The above ground portion of the mill was reconstructed at that time. The largest recent project at this mission was the restoration of the grist mill from 1997-2001. This project identified previously unknown Spanish Colonial elements, covered them in protective hydraulic lime, replaced decaying 1930s wooden elements from the original reconstruction, and restored the 1794 grist mill to operating condition. This project has been subject to ongoing monitoring and maintenance including yearly cleaning and replastering of the forebay to insure that no Spanish Colonial fabric is damaged and lining the acequia remnant to prevent scouring of the earthen ditch. In addition, repointing and replastering efforts have occurred in the Native American quarters and the intrusive 1960s amphitheater behind the grist mill has been removed to return the area to its more natural "labores" look. In the sacristy of the church, poultices have been used to remove damaging salts from the limestone. The first major stabilization of the carved stone of the famous Rose Window since the 1950s occurred in 2005-06. This included analysis and preservation of the Spanish Colonial wrought iron (Figure 70). In 2006-07 the foundations of the south side of the sacristy and church were also cleaned, repointed, and polished to removed salts. A new drain-



Figure 72. Espada Aqueduct.







Figure 73. Espada Dam.



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age system was installed as well to pull water away from that side of the building and it was linked to a new drainage box that was installed in 2000 to pull water away from the front of the church. In 2002-03 the Spanish Colonial plasters of the convento were inventoried and any emergency stabilization needed was completed. In 2003 the Spanish Colonial and 1930s era plasters inside granary were also cleaned and stabilized. The north and west exterior walls of the granary had poor Portland cement patches removed and the walls were repointed. Upcoming projects include continuing work on the Native American quarters and additional repointing of the granary. In the convento area, the Benedictine column, which was restored in 1995, is scheduled for cyclic maintenance, repointing is scheduled for the east doorless rooms, and additional plaster stabilization is planned (Figure 71). A request for a foundation stabilization analysis is scheduled for funding in 2009. The façade of the Church at Mission San José is also slated for a major stabilization. The delicate carved figures are badly in need of skilled art conservation work. This project is scheduled for 2007-08.

**Mission San Juan:** Plans to reconstruct Mission San Juan were also developed during the WPA but it wasn't until the 1950s that some of the outer walls at San Juan were built up to their current height. In the 1960s, the church put roofs on the rooms in the northwest corner to make them into priest's quarters and offices. In 2001 repointing of the unfinished church was completed. The Post-Colonial Tufa house has received a new roof and repairs to its wooden elements. In 2000 the Spanish Colonial floor of the hospederia room was preserved with a protective sand and gravel flooring above it. A large stabilization project has just been completed at the convento, which included interior plaster repairs, foundation stabilization and exterior pointing. Soil around the convento was removed and an impermeable barrier was placed to move water away from the building to prevent rising damp and minimize movement in the walls caused by shrinking and expanding soils. The interior was replastered and portions of the north and east exterior walls were repointed. The interior floor was removed, along with some 20<sup>th</sup> century fill and a new floor was laid that floats on a free slab, allowing the Spanish Colonial walls to breathe. There has been ongoing replastering and repointing at the church and a chimney on the north wall of the west Native American quarters (now used as a rectory) was restored after a recent collapse. The workshop ruins north of the church have also been repointed. Repointing of the exterior of the convento is ongoing. The Post-Colonial Tufa house is being repointed in 2007. New sidewalks were installed to direct visitor traffic around the compound and avoid impact to sensitive areas.

**Mission Espada:** In 2000, new sidewalks were constructed to direct visitor traffic around the compound to avoid impact to the ruins. A portion of the below-ground ruins of the earlier Native American quarters was identified and protected with geo-fabric before reburial. The Native American quarters have been repointed. Protective fencing has been placed around the fragile lime kilns. A thorough documentation of all historic structures and features as well as a preservation plan will be completed for Mission Espada in 2007 as part of the Vanishing Treasures Initiative of the National Park Service.

**Rancho de las Cabras:** All vegetation was removed from on top of and around the buried ruins, preventing further damage from intrusive root growth. A monitoring program to prevent re-growth was established in 2005. In 2007 excavations will begin to determine the best plan to preserve and interpret this site.

**San Juan Dam:** All vegetation was removed from the top of the dam and San Antonio River Authority employees partner with the National Park Service to monitor its condition.

**San Juan Acequia:** A large scale effort has been made to repair all of the areas where the acequia has been damaged due to storm water run-off from large scale development in downtown San Antonio. Plans



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to reintroduce water permanently to the acequia are scheduled in the upcoming years.

**Espada Aqueduct:** This amazing structure has received much needed preservation treatment again in 2007. This includes removal of silts and sediment by flushing the Aqueduct and draining the water from the acequia for a brief time. Trained masons then inspect the delicate lining of the structure and repair any cracks as needed. Typically the entire “water contact” area is treated with a parging coat that assures no leaks will occur. Leaking can cause adverse conditions to exist in the stone masonry and rubble-filled structure. Work is on-going to prevent overflows at the Aqueduct structure as well. A recent joint project with the San Antonio River Authority involved building an upstream overflow structure to skim off excess water from the acequia before it ever reached the Aqueduct. This has worked very well but some extreme flooding may cause water to escape at the Aqueduct jeopardizing the foundation of the structure. Plans are ongoing to correct this condition with a local drainage project. Routine maintenance of the acequia allows the ditch to flow properly resulting in fewer overflows at the Aqueduct itself (Figure 72).

**Espada Acequia:** Ongoing efforts are underway to assist the Ditch Master in maintaining this working acequia system. Run as a co-op, the remaining farmers share expenses for maintenance of the water flow in the historic Espada Acequia. This often involves removal of heavy silt and vegetation and repairs to the earthen banks. As one of several land owners in this co-op, the NPS provides technical assistance as well as logistical help to assure that the waters will continue to flow for generations to come (Figure 73).

#### **4.b. Factors Affecting the Property**

##### **(i) Development Pressures**

There are limited developmental pressures that affect the properties or their traditional land use. The actual properties are owned by governmental or private entities and are protected by them from most types of encroachment. There are two exceptions, however. The first is increased water run-off caused by land development outside of the actual property boundaries. While it does not threaten the structures on the properties inside the Park, the run-off does find its way into the acequias (irrigation ditches) that historically brought water from the San Antonio River to serve the mission peoples. The Park works closely with developers to limit the possible erosion damage to the acequias. The park works closely with the City of San Antonio’s Storm Water Division of Public Works to educate them about the existence of these fragile acequias downstream of most development and to ensure that this agency controls upstream development run-off accordingly. The second is increased activity outside the property boundaries that can result in a deterioration of “viewshed” through the construction of such structures as cellular towers, signs, and other commercial developments. Through efforts working with telecommunication entities and other businesses and by purchase of adjacent lands to preclude development, this threat has been minimized. Closely related is increasing use of a small airport close to the Park with the concomitant increase of over flights and noise pollution. The problem is manageable now and the Park has been working with aviation officials to minimize future impacts. At Mission San Juan, noise pollution from trains is sporadic and unlikely to be solved in the near future. Although Mission San Antonio de Valero (the Alamo) is in an urban setting, the City of San Antonio has passed ordinances to regulate future construction around the site to prevent encroachment.

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## **(ii) Environmental Pressures**

There are no major sources of environmental conditions deteriorating apparent, but increasing population in the area increases the threat of air pollution. For a short-term solution, federal and state agencies continually monitor air quality and put out warnings to reduce auto emissions when arbitrary cleanliness ratings are exceeded. At the Alamo, the city of San Antonio has closed Alamo Plaza east to vehicular traffic and it has had a favorable impact on air pollution. A second street closing adjacent to the Alamo is also under consideration by the city. For the long-term, governmental agencies are considering increased gasoline taxes and are pressuring automobile manufacturers to improve engine emissions quality. The efforts have been successful in San Antonio thus far, unlike other Texas cities such as Houston that have been hit with various penalties for not meeting air quality standards. Another issue has been the seepage of chemicals into the ground water in the vicinity of Mission San Juan. The parties involved are aware of the situation and are working to reduce and eliminate the problem. The Park's success in working to improve the environment can be seen its compliance with and maintenance of the Environmental Management Standard ISO 14001: 2004. In addition, the U.S. Environmental Protection Agency has recognized the Park "for its commitment to sound environmental management, continuous improvement, public outreach and sustained environmental compliance."

## **(iii) Natural Disasters and Risk Preparedness**

Natural disasters are a minimal threat for the properties included in this nomination. Seismic zones are a very long distance away and historical activity has been extremely rare. Severe weather patterns have not posed a serious threat here. While wildfires in some areas of the properties pose a potential threat, it is very low as none have experienced a wildfire for many decades. In any case, the Park has in place the "SAAN 2006 Emergency Operations Plan." This plan spells out actions required for all possible emergency situations including 24-hour contact numbers for all personnel necessary for various contingencies. The plan also requires Division Chiefs to provide suitable training to handle various emergency scenarios. The curatorial staff at the Alamo maintains a disaster preparedness and disaster recovery plan, which is evaluated and updated yearly and conducts training annually on the plan.

## **(iv) Visitor/Tourism Pressures**

For the San Antonio Missions National Historical Park with its four missions, no overall Park-wide "carrying capacity" has been established. The total annual number of Park visitors exceeds 1.2 million, but given the major sites' location and accessibility, officials project that the Park can absorb a sizeable increase in visitors with no significant adverse effect. The Alamo currently receives nearly 2.5 million visitors each year in addition to those visiting the Park. The master plan for the Alamo is now being revised to consider future increased visitor impact and to better manage the flow of visitors on the grounds.



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## 5. PROTECTION AND MANAGEMENT

### 5.a. Ownership \*

- |  |                      |
|--|----------------------|
| 1. Archdiocese of San Antonio<br>278 West Woodlawn<br>San Antonio, Texas 78228                           | Private Organization |
| 2. Bexar County<br>Bexar County Courthouse<br>100 Dolorosa, Suite 1.20<br>San Antonio, Texas 78205       | Governmental         |
| 3. San Antonio, City of<br>City Hall<br>Military Plaza<br>San Antonio, Texas 78205                       | Governmental         |
| 4. San Antonio Missions National Historical Park, NPS<br>2202 Roosevelt Ave.<br>San Antonio, Texas 78210 | Governmental         |
| 5. San Antonio River Authority<br>100 East Guenther Street<br>Box 839980<br>San Antonio, Texas 78283     | Governmental         |
| 6. State of Texas<br>Office of the Governor<br>P.O. Box 12428<br>Austin, Texas 78711                     | Governmental         |
| 7. Texas Parks and Wildlife. Department of<br>4200 Smith School Road<br>Austin, Texas 78744              | Governmental         |
| 8. Arthur Maspero<br>10537 Espada Road<br>San Antonio, TX 78214  | Private              |

Note: The Daughters of the Republic of Texas, a private corporation, acts as a trustee for the Alamo (Mission San Antonio de Valero) on behalf of the state of Texas and has legal responsibility for managing and operating the site.

Daughters of the Republic of Texas, Inc  
Headquarters and Museum  
510 East Anderson Lane  
Austin, Texas 78752

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\* There is no single entity that speaks for all of the owners

## Public Access

The public has access to all of the sites according to the schedules listed below.

- a. **San Antonio Missions National Historical Park.** Admission is free. Open 9am to 5pm daily except for Thanksgiving, Christmas and New Year's Day. The Park offers monthly escorted tours to Rancho de las Cabras.
- b. **The Alamo.** Open daily except for Christmas Eve and Christmas Day. Hours are 9 am to 5:30pm, Monday through Saturday and 10am to 5:30pm on Sundays. During the months of June, July, and August, the Alamo will remain open until 7pm.

## 5b. Protective Designations

### All Properties

Historic Sites Act of 1935(45 Stat.666, 16 U.S.C. 461, section 2(b) et seq.

This act establishes that it is “national policy to preserve for public use historic sites, buildings, and objects of national significance for the inspiration and benefit of the people of the United States.” This legislation provides the foundation for the “National Register of Historic Places Listing.”

Archeological and Historic Preservation Act of 1974, as amended, 16 U.S.C. 469.

This act requires the Secretary of the Interior, when notified of a federal or federally assisted project that may cause “irreparable loss or destruction of significant scientific, pre-historical, historical, or archeological sites or data,” to preserve, recover, or protect same.

U.S. Code of Federal Regulations (36 CFR 65), “National Register of Historic Places Listing.”

This includes the legal description of the National Historic Landmarks Program.

Texas Natural Resource Code of 1977, Title 9, Heritage, Chapter 191, Antiquities Code of Texas, Section 191.002. Declares that it is public policy “to review construction plans that may adversely affect both archeological sites and historic structures.” It requires public agencies to notify the Texas Historical Commission “before groundbreaking on public land or construction projects that could take, alter, damage, destroy, salvage or excavate archeological sites, historic structures, designated historic districts, or other cultural resources or landmarks on non-federal public land in Texas.”

City of San Antonio, Uniform Development Code: Historic Preservation, January 1, 2006, Article VI. “As a matter of public policy, the [San Antonio City] Council aims to preserve, enhance, perpetuate those aspects of the City and the San Antonio River having historical, cultural, architectural, and archeological merit.” Divisions 305 and 306 of this Code establish procedures for the designation of historic districts and historic landmarks. Overall, Article VI spells out the responsibilities of the City's Historic Preservation Officer, the Historic and Design Review Commission, the Zoning Commission, and the City Council in protecting and preserving the historic resources of the City. Article III of the Code explains the role of the Zoning Commission in historic preservation through the use of “Overlay Districts.”



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## **San Antonio Missions National Historical Park**

U.S. Public Law 95-629, Title II, “San Antonio Missions National Historical Park,” November 10, 1978. This law establishes the San Antonio Missions National Historical Park and assigns the responsibility for protection, operations and maintenance to the National Park Service.

National Historic Preservation Act of 1966, Sections 110 and 106.

This law directs that the heads of all federal agencies “assume responsibility for the preservation of historic properties” in their area of responsibility and develop “a preservation program for the identification, evaluation, and nomination [of such places] to the National Register of Historic Places.”

Cooperative Agreements.

In the early 1980s, the National Park Service executed cooperative agreements with each of the owners of sites that lie within the boundaries of the San Antonio Missions National Historical Park. They continue in force and hold the park service to a higher standard of protection than is required for a World Heritage site.

Archeological Resource Protection Act of 1979.

This law’s purpose is “to secure, for the present and future benefit of the American people, the protection of archeological resources and sites which are on public lands and Indian lands....”

American Antiquities Act of 1906.

This law prohibits any individual from appropriating, excavating, injuring, or destroying “any historic or prehistoric ruin or monument, or any object of antiquity, situated on lands owned or controlled by the Government of the United States.” It also authorizes the President of the United States “to declare by public proclamation historic landmarks, historic and prehistoric structures, and other objects of historic or scientific interest,” whether on public or private land.

National Historic Landmark Status

Espada Aqueduct, July 19, 1964

Mission Concepción, April 15, 1970

Municipal Services Protection Agreements

The San Antonio Police Department, the Bexar County Sheriff’s Office, the San Antonio Fire Department, and the Floresville Volunteer Fire Department have all signed formal agreements with the San Antonio Missions National Historical Park specifying support services to be provided.

### **The Alamo (Mission San Antonio de Valero)**

1905 Act of Texas, 29<sup>th</sup> Legislature, R.S., Chapter 71, Texas General Laws 7, 8. This law makes the Daughters of the Republic of Texas a trustee of the Alamo to provide “custody and care” and to maintain it in “good order – and repair.” The law also stipulates that “no changes or alterations shall be made in the Alamo church proper, as now stands, except as absolutely necessary for its preservation.”

National Historic Landmark Status, December 19, 1964

Daughters of the Republic of Texas: BYLAWS. This document includes specific provisions for funding

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necessary maintenance and for protection of the Alamo. Article II, Section 3 (a) requires all money received from admissions and concessions profits at the Alamo to “be held separately in trust and shall be expended for the purpose of maintenance and repair “ at this site. Article 8, Section 3 (d) directs the Chief of Security to make provisions for “the protection of all Alamo Complex properties....”

### **5.c. Means of Implementing Protective Measures**

The owners are responsible for ensuring that the nominated properties will be protected into perpetuity. In the case of the Alamo (Mission San Antonio de Valero), the Daughters of the Republic of Texas have this responsibility IAW the 1905 Act of Texas, 29<sup>th</sup> Legislature, R.S., Chapter 7, Texas General Laws, 7, 8.

Funding is adequate for the protection and preservation of the missions. This results from careful planning and management of budgeted and allocated resources by the dedicated professionals who operate the missions. The principal source of money is federally appropriated funds issued from the U.S. Department of the Interior through the National Park Service to the San Antonio Missions National Historical Park. Additional funding comes from private sources including:

1. The Archdiocese of San Antonio. The Archdiocese funds the operation, maintenance, protection and preservation of the mission churches within the Park boundaries through its normal annual budget.
2. Las Misiones. This 501(c)(3) charitable organization raises monies to help preserve, conserve, and protect the mission churches within the Park’s boundaries. Las Misiones is currently conducting a capital campaign for this purpose.
3. Los Compadres de San Antonio Missions National Historical Park. This 501(c)(3) charitable organization is the official friends’ group for the Park and raises monies to assist the Park in funding special projects.
4. Daughters of the Republic of Texas. This 501(c)(3) private organization funds the protection and preservation of the Alamo (Mission San Antonio de Valero).

### **5.d. Existing Plans that Influence the Ways the Nominated Properties are Developed, Conserved, Used or Visited**

In addition to those individuals and entities identified in the state laws discussed under para. 5.b. of this nomination package such as the State Preservation Officer and the Texas Historical Commission, there are a number of entities that develop advisory plans that can influence the nominated properties in various ways. These entities have no legal authority to direct actions, however, and Mission representatives sit on all these bodies and participate in all discussions. The overall thrust of these entities has been historically positive on protection and preservation issues wherever and whenever the missions have been concerned.

San Antonio River Oversight Committee. One project is to develop and restore a 13-mile stretch of the San Antonio River through the River Improvements Project.

Bexar County Historical Commission. Bexar County Commissioners appoint interested and qualified citizens to help ensure the historic sights are recognized and protected

San Antonio Area Tourism Council. A private organization with the mission “to promote and



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support the development of the visitor industry while preserving and enhancing the special character of the city and surrounding area.”

Archdiocese of San Antonio. Informal meetings on subjects of mutual interest.

San Antonio Convention and Visitors Bureau. Currently developing a “heritage tour” in conjunction with Mission officials. The Bureau considers the Missions to be a special and important asset to San Antonio.

Mission Trails Committee. Oversees the development and maintenance of the San Antonio Hike/Bike Trail that runs over 14 miles along the sites on the old Spanish Missions.

### **5.e. Property Management Plan or Other Management System.**

#### **San Antonio Missions National Historical Park**

The Park has three different plans that assist in guiding the management of the property. All three are current and are implemented under the direction of the Park Superintendent.

*“Resources Management Plan,”* January 2001. This plan describes the resources of the Park and their context, sets forth a management program that is responsive to these resources, and prioritizes specific projects to accomplish the stated goals and needs. Although the paper version of the plan appears dated, it actually is not. The Park management and staff meet monthly to review and reconsider current priority listings. In addition, the Park management and staff inspect all the Park holdings annually to identify new requirements and to ensure that all needs are being addressed. The Park management inputs all of the derived project priorities and changes annually into the National Park Service’s “Project Management Information System.”

*“General Management Plan and Development Concept Plan, (GMP),”* July 1982, *as amended*. This plan satisfied a requirement that each national park area have an approved GMP before development can begin. This plan met the requirement of the 1978 Congressional legislation establishing the San Antonio Missions National Historical Park for a Master plan. This plan also served as a foundation for the *Resources Management Plan* discussed above and has largely been superseded by it. The GMP still finds occasional use, however, on questions of original rationale for Park direction.

*“Comprehensive Interpretive Plan,”* September 2002. (Draft). Although still in draft form, the Park staff uses this plan as the basis for interpretive program for the Park. The overall goal of the Plan is to increase “people’s understanding and appreciation of the significances of San Antonio Missions National Historical Park.”

#### **The Alamo (Mission San Antonio de Valero)**

The current Alamo Master Plan was completed in 1979 and has been updated three times since that date and has been implemented. The Daughters of the Republic of Texas is developing a new master plan that it will submit to the Texas Historical Commission later this year for approval.

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## 6. MONITORING

The San Antonio Missions National Historical Park and the Daughters of the Republic of Texas routinely monitor the properties included in this nomination.

## 7. DOCUMENTATION

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## **8. CONTACT INFORMATION**

### **8a. Responsible Party for Contact**

#### **Susan Snow**

Archeologist

San Antonio Missions National Historical Park

2202 Roosevelt Avenue

San Antonio, Texas 78210

(210) 534-8875 Ext 243 (office phone)

(210) 843-9028 (cell phone)

Preferred contact hours: 8 AM – 4:30 PM (M-F)

(210) 534-1106 (Fax)

Susan\_Snow@nps.gov (email address)

### **8.b. Responsible Official**

#### **Stephen E. Whitesell**

Superintendent

San Antonio Missions National Historical Park

2202 Roosevelt Avenue

San Antonio, Texas 78210

(202) 208-4679 (office phone)

(210) 843-9020 (cell phone)

Preferred contact hours: 8 AM – 4:30 PM (M-F)

(210) 534-1106 (Fax)

Steve\_Whitesell@nps.gov (email address)

## **9. Signatures of All Owners**

Signatures of all property owners follow immediately on their respective letterheads

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**9. Signatures of All Owners of Private Properties or Authorizing Officials for Public Properties:**  
**Signatures follow on respective letterhead.**

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**Signature**

**Typed or Printed Name**

---

**Title**

**Mary Bomar, Director  
National Park Service  
1849 C Street NW  
Washington D.C. 20240**





Office of the Archbishop

## Archdiocese of San Antonio

P.O. Box 28410 • San Antonio, Texas 78228-0410

Phone (210) 734-2620

Fax (210) 734-0708

February 27, 2007

U. S. World Heritage Tentative List Project

Office of International Affairs (0050)

1201 Eye Street, NW, Ste. 550A

U.S. National Park Service

Washington, DC 20240

To Whom It May Concern:

On behalf of all the Catholic faithful of the Archdiocese of San Antonio, I am writing this letter to support the nomination of the "Old Spanish Missions of San Antonio", also known as the San Antonio Mission system, which includes Mission San Antonio de Valero (the Alamo), Missions Nuestra Señora de La Purísima Concepción de Acuña, San José y San Miguel de Aguayo, San Juan Capistrano, and San Francisco de la Espada, the San Juan and Espada Acequias, the Espada Aqueduct, the San Juan and Espada Labores, and Rancho de las Cabras, to the U.S. World Heritage Tentative List.

The Old Spanish Missions of San Antonio are a standing witness to the rich heritage left to us by the first Spanish settlers and missionaries who, in the 18<sup>th</sup> century, brought their faith and culture to this area of the world. Today, San Antonio enjoys the fruits of this cultural exchange and historic legacy. San Antonio is a multicultural city where people of different faiths and cultures live together in peace and harmony.

The San Antonio Missions have helped to shape the face of San Antonio. They are still a haven of culture and history, as four of the five original missions carry on as active Parishes in the Archdiocese, where hundreds of families, many of them descendants of those early settlers, continue to gather for prayer within the historical walls built by the original inhabitants of the area and the Missionaries.

For all these reasons, I endorse the inclusion of the San Antonio Missions to the World Heritage, because I believe it would be a wonderful recognition of the cultural and historical treasure they are for the world.

Sincerely yours,

+ José H. Gomez

Most Reverend José H. Gomez, S.T.D.  
Archbishop of San Antonio

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**NELSON W. WOLFF**

**COUNTY JUDGE**

BEXAR COUNTY COURTHOUSE  
SAN ANTONIO, TEXAS 78205-3036  
(210) 335-2626 • FAX (210) 335-2926

February 12, 2007

Susan Snow  
San Antonio Missions NHP  
2202 Roosevelt Ave.  
San Antonio, TX 78210

Dear Ms. Snow:

The National Park Service and the George Wright Society are working together to assemble a new Tentative List of U.S. sites of natural or cultural significance to be considered for World Heritage status by the World Heritage Convention. This list is only updated every ten years and a site must be on the tentative list to be considered.

For more than two centuries the San Antonio Missions system has represented the single largest cluster of Spanish colonial structures in America. This system also embodies the rich Native American and Hispanic heritage of south Texas. Today, four of the five missions continue to serve as active parishes with many of the parishioners being descendants of the original inhabitants.

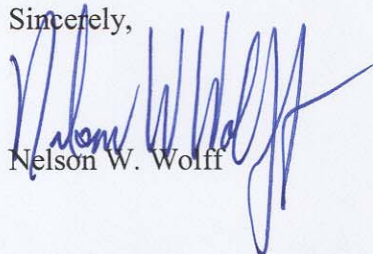
Bexar County is pleased to support the efforts of the San Antonio Conservation Society, Los Compadres, and the San Antonio Missions National Historical Park to submit the San Antonio Missions system for inclusion as a United Nations Educational, Scientific, and Cultural Organization (UNESCO) World Heritage site.

Therefore, Bexar County would like to nominate the San Antonio Missions system including Mission San Antonio de Valero (the Alamo), Missions Nuestra Señora de la Purísima Concepción de Acuña, San José y San Miguel de Aguayo, San Juan Capistrano, and San Francisco de la Espada, the San Juan and Espada Acequias, the Espada Aqueduct, the San Juan and Espada Labores, and Rancho de las Cabras for inclusion in the UNESCO program. Bexar County also understands and supports the inclusion of the lands of the Mission San Antonio de Valero, owned by the State of Texas in the custodial care of the Daughters of the Republic of Texas.

World Heritage status would provide international prestige to these priceless cultural treasures and put the spotlight on San Antonio for its rich and diverse cultural heritage.

Please do not hesitate to contact me if can be of further assistance.

Sincerely,



Nelson W. Wolff





**CITY OF SAN ANTONIO**  
**PHIL HARDBERGER**  
MAYOR

February 12, 2007

U.S. World Heritage Tentative List Project  
Office of International Affairs (0050)  
1201 Eye Street, NW  
Suite 550A  
U.S. National Park Service  
Washington, DC 20240

To Whom It May Concern:

I am writing to offer my strong support for placing the San Antonio Missions system on the list of World Heritage sites. I can think of no more appropriate honor for this cultural treasure that we are proud to call our own.

The Missions are not only renowned in San Antonio for their beauty. They are cherished for the rich history that they represent. Taken together, they are the single largest cluster of Spanish colonial structures in America. Four of the five Missions continue to serve as active parishes, and many of their parishioners are decedents of our original settlers. They are a treasured reminder of our eclectic and multicultural South Texas heritage.

Their intricate architecture and inspiring grace draw thousands of locals and visitors to them every week. The Missions are some of the finest jewels of Texas, and we are proud that they are here in San Antonio.

Please accept my endorsement of World Heritage status for the San Antonio Missions system.

Sincerely,

A handwritten signature in blue ink, reading "Phil Hardberger".

Phil Hardberger  
Mayor



## United States Department of the Interior NATIONAL PARK SERVICE

### SAN ANTONIO MISSIONS NATIONAL HISTORICAL PARK

2202 Roosevelt Avenue  
San Antonio, Texas 78210  
(210) 534-8833

IN REPLY REFER TO:

H4215

February 20, 2007

Stephen Morris  
Office of International Affairs (0050)  
1201 Eye Street, NW, Suite 550A  
U.S. National Park Service  
Washington, DC 20240

Dear Mr. Morris:

San Antonio Missions National Historical Park whole-heartedly endorses and supports the nomination of ``Old Spanish Missions of San Antonio'' to the World Heritage Tentative List. The park is the largest landowner of the property included in the nomination. This initiative of the San Antonio Conservation Society includes five missions, four of which with their associated features are located within the park.

Since Mission San José became a National Historical Site in 1941, the National Park Service has been working with local conservation leaders to protect and preserve the significant resources of the Spanish Colonial era in San Antonio. These resources represent the largest cluster of Spanish Colonial architecture and frescoes in the United States. The city of San Antonio owes its geographical layout and culture to those Spanish missions that were laid out in the 18<sup>th</sup> century along the San Antonio River.

Four of the five missions remain active Roman Catholic parishes and reflect the cultural continuity of the mission period's influence. The national park and the Alamo (Mission San Antonio de Valero) have secured a unique combination of public and private partnerships and cooperative agreements protecting these significant cultural resources.

Thank you for considering the ``Old Spanish Missions of San Antonio'' for inclusion on the World Heritage Tentative List.

Sincerely,

Stephen E. Whitesell  
Superintendent



---

**SAN ANTONIO**  
**RIVER AUTHORITY**  
Water Brings Us Together

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Gregory E. R

December 22, 2006

U.S. World Heritage Tentative List Project  
Office of International Affairs (0050)  
1201 Eye Street, NW, Suite 550A  
U.S. National Park Service  
Washington, DC 20240

Dear Sir/Madam:

As a landowner within the boundaries of the San Antonio Missions National Historical Park, the San Antonio River Authority endorses the nomination of the San Antonio Missions system for inclusion on a list of internationally significant sites worthy of designation as a World Heritage Site.

The cultural significance of the historical missions crosses international borders and forever links our community with our Spanish heritage. The inclusion of the missions on the prestigious World Heritage list will acknowledge the value and importance that this treasured cluster of Spanish colonial structures has in the history of our nation and the world.

With four of the missions along the banks of the San Antonio River, the San Antonio River Authority recognizes that it was the river's abundant habitat and quality water that supported life, crops and animals at the missions. An on-going project we have with the U.S. Army Corps of Engineers will restore the river's ecosystem, which was degraded when the river was channelized for flood control protection in the 1960s. This environmental restoration project will re-establish remnants of the river near Mission San Juan and Mission Espada.

The San Antonio River Authority enthusiastically supports the nomination of the San Antonio Missions System and respectfully requests favorable consideration of the application for inclusion on the U.S. World Heritage List.

Sincerely,



Suzanne Scott  
Assistant General Manager

100 East Guenther St. ★ P.O. Box 839980 ★ San Antonio, TX 78283-9980 ★ [www.sara-tx.org](http://www.sara-tx.org)  
(210) 227-1373 ★ (866) 345-7272 ★ Fax (210) 227-4323



OFFICE OF THE GOVERNOR

RICK PERRY  
GOVERNOR

February 22, 2007

Mr. Stephen Morris  
National Park Service  
Office of International Affairs  
1201 Eye Street NW, Suite 550A  
Washington, D.C. 20240

Dear Mr. Morris:

On behalf of the Texas Historical Commission and the State of Texas, I wholeheartedly endorse the nomination of the "Old Spanish Missions of San Antonio" to the tentative list of World Heritage sites. The Alamo and the four missions that form the core of the San Antonio Missions National Historical Park are included in the nomination.

Originally named Mission San Antonio de Valero, the Alamo first served as a home to missionaries and their Native American converts before the Mexican and Texas militaries intruded. The Mexican Army regulars defeated a fierce, but ragged defending army at the Alamo during the Texas Revolution, but the legend of conquerors and heroes lives on. Today the Alamo symbolizes courage and valor despite overwhelming odds. The Alamo, along with the National Park's four missions – Nuestra Purísima de Concepción, San José y San Miguel, San Juan Capistrano, and Francisco de la Espada, represent the largest group of existing Spanish Colonial resources in the United States. Their history marks the beginnings of Texas history and shapes our culture today.

Due to the cultural and historical impact of these missions, they certainly deserve world heritage status. As the Governor of Texas, I strongly support this recommendation and hope that you will preserve the legacy of Texas and its important role in the Spanish colonial period worldwide, by designating the "Old Spanish Missions of San Antonio" to the tentative list of World Heritage sites.

Sincerely,

A handwritten signature in black ink that reads "Rick Perry". The signature is stylized with a large, sweeping "R" and a long, horizontal stroke at the end.  
Rick Perry  
Governor

RP:kwp

POST OFFICE BOX 12428 AUSTIN, TEXAS 78711 (512) 463-2000 (VOICE)/DIAL 7-1-1 FOR RELAY SERVICES





December 20, 2006

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U.S. World Heritage Tentative List Project  
Office of International Affairs (0050)  
1201 Eye Street, NW, Suite 550A  
U.S. National Park Service  
Washington, DC 20240

Dear Sir/Madam:

As landowner of Mission San Jose, Texas Parks and Wildlife Department heartily endorses including Mission San Jose in a list of internationally significant sites worthy of designation as a World Heritage Site.

If people want to experience firsthand the cultural crossroads of Spanish Texas, they need only to visit the historical missions of San Antonio along with their related cultural landscapes composed of the Espada Aqueduct and Dam and the Acequia Systems.

Four of the missions represent living communities of past peoples; they keep alive the legacy of original inhabitants. The integrity of the Spanish colonial structures is exceptional, and together they are the largest group of Spanish colonial buildings in the United States.

Please consider this enthusiastic support for the World Heritage status by the World Heritage Convention.

Sincerely,

Cynthia Brandimarte, Ph.D.  
Director  
Historic Sites Program



Take a kid  
hunting or fishing



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*To manage and conserve the natural and cultural resources of Texas and to provide hunting, fishing and outdoor recreation opportunities for the use and enjoyment of present and future generations.*

---

10537 Espada Road  
San Antonio, TX 78214  
May 31, 2007

U.S. World Heritage Tentative List Project  
Office of International Affairs (0050)  
1201 Eye Street, NW, Suite 550A  
U.S. National Park Service  
Washington, D.C. 20240

To Whom It May Concern:

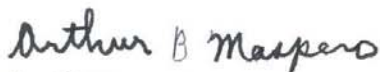
As a landowner and Mayordomo (Ditchmaster) on the Espada Acequia, I offer my support to the nomination of the Franciscan Missions of San Antonio to the Tentative List for the World Heritage nomination. My family has protected this ditch for generations and I am proud to continue that tradition with this nomination.

This nomination includes Mission San Antonio de Valero (the Alamo), Mission Nuestra Señora de la Purísima Concepción de Acuña, Mission San José y San Miguel de Aguayo, Mission San Juan Capistrano, Mission San Francisco de la Espada, the San Juan and Espada Acequias (irrigation system), the Espada Aqueduct, the San Juan and Espada labores (farm lands) and the Rancho de las Cabras, the historic ranch for Mission San Francisco de la Espada.

The San Antonio Missions are most deserving to be placed in nomination on this list. They are more than architectural relics – they are living monuments that have been carefully preserved to continue the rich Indo-Hispanic heritage that they represent. This cluster of missions contains the Espada irrigation system – the only truly complete one in America that starts with a historic dam and flows through an aqueduct to water farmlands as it did in the 1700s. Additionally, four of the five missions continue to serve as active parishes with many of the parishioners being descendants of the original inhabitants.

My family and I are proud to continue in this great tradition of preserving the heritage of the missions.

Yours Truly,



Arthur Maspero  
Ditchmaster  
Espada Acequia



KAY BAILEY HUTCHISON  
TEXAS

COMMITTEES:  
APPROPRIATIONS  
COMMERCE, SCIENCE,  
AND TRANSPORTATION  
RULES AND ADMINISTRATION  
VETERANS' AFFAIRS

## United States Senate

WASHINGTON, DC 20510-4304

February 26, 2007

U.S. World Heritage Tentative List Project  
Office of International Affairs (0050)  
1201 Eye Street, NW, Suite 550A  
U.S. National Park Service  
Washington, D.C. 20240

To Whom It May Concern:

I write today to support the nomination of the San Antonio Missions to the U.S. World Heritage Tentative List. As one of the highest honors bestowed on a historical site, the World Heritage Site designation is an appropriate recognition of the cultural and historical value of the San Antonio Missions.

Illustrating their international significance, the San Antonio Missions incorporate the histories of several different cultures. Not only are the San Antonio Missions the single largest cluster of Spanish colonial structures in America, but they also embody the rich Native American and Hispanic heritage of South Texas. Additionally, four of the five missions included in the San Antonio Missions system still serve as active parishes to this day. The fifth mission – the Alamo – holds special significance to the State of Texas because of its preeminent role in Texas history. The siege and battle that took place here between February and March of 1836 has remained an international symbol of hope, liberty, and perseverance.

Also on the grounds of the San Antonio Missions are other notable feats of frontier craftsmanship, such as the Espada Aqueduct and Dam as well as the accompanying acequia systems. Adding the San Antonio Missions system as a World Heritage Site provides the honor and respect that these important testimonials to United States history deserve.

Thank you in advance for your consideration of this request.

Sincerely,



Kay Bailey Hutchison

Web: <http://hutchison.senate.gov>

JOHN CORNYN  
TEXAS

*United States Senate*

WASHINGTON, DC 20510-4305

February 27, 2007

U.S. World Heritage Tentative List Project  
Office of International Affairs (0050)  
U.S. National Park Service  
1201 Eye Street, NW, Suite 550A  
Washington, DC 20240

Dear Sirs:

I would like to offer my strong support of the application for the San Antonio Missions to be included in the U.S. World Heritage Tentative List.

The San Antonio Missions represent the single largest cluster of Spanish colonial structures in the United States, and are a priceless testament to our rich culture and history. The Mission San Antonio de Valero, better known as the Alamo, is recognized around the world as the enduring symbol of Texans' spirit of independence and resolve. Additionally, the Alamo and the other missions demonstrate the profound Spanish and Native American heritage that has helped shape Texas and the entire Southwestern United States.

Inclusion of the missions on the tentative list would bring much-deserved international attention to these cultural treasures and the important role played by San Antonio in the history of Texas and the United States. I urge you to give this application the highest consideration, and I hope you will not hesitate to contact me if I can provide any additional information.

Sincerely,



JOHN CORNYN  
United States Senator

JC:jw



---

**Congress of the United States**  
**Washington, DC 20515**

February 23, 2007

U.S. World Heritage Tentative List Project  
Office of International Affairs (0050)  
1201 Eye Street, NW, Suite 550A  
U.S. National Park Service  
Washington, DC 20240

Dear Sir or Madam:

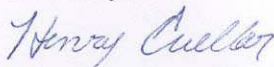
Please accept this letter of support on behalf of Los Compadres de San Antonio Missions and the San Antonio Conservation Society in their effort to have the San Antonio Missions System included on the tentative list of U.S. sites to be considered for World Heritage Status as designated by the World Heritage Convention.

The San Antonio Missions System is unique in cultural and historical significance as it is the single largest cluster of Spanish colonial structures in America. The rich Indo-Hispanic heritage present within this mission system has been passed down and preserved in each generation; four of the five missions continue to serve as active parishes with many of the parishioners being descendants of the original inhabitants.

It is imperative that the San Antonio Missions System be preserved as it provides such an important historical window into the culture that once characterized South Texas. A designation of World Heritage Status would provide international prestige to these priceless cultural treasures, and it would place an appropriate spotlight on San Antonio because of the area's historic significance.

I lend my full support to any project that works towards this preservation, and I trust that the San Antonio Conservation Society, in concert with Los Compadres de San Antonio Missions, will work to achieve this goal. If I or my staff may be of any further assistance, please do not hesitate to contact me at (202)225-1640.

Sincerely,



Henry Cuellar, Ph.D.  
U.S. Congressman  
28<sup>th</sup> District of Texas

HC: jbr

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CHARLES A. GONZALEZ

MEMBER OF CONGRESS  
20TH DISTRICT, TEXAS

327 CANNON HOUSE OFFICE BUILDING  
WASHINGTON, DC 20515-4320  
(202) 225-3236 PHONE  
(202) 225-1915 FAX

B-124 FEDERAL BUILDING  
727 EAST DURANGO  
SAN ANTONIO, TEXAS 78206-1286  
(210) 472-6195 PHONE  
(210) 472-4009 FAX

**Congress of the United States**  
**House of Representatives**  
**Washington, DC 20515-4320**

COMMITTEE ON  
ENERGY AND COMMERCE  
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SUBCOMMITTEE ON ENVIRONMENT AND  
HAZARDOUS MATERIALS  
SUBCOMMITTEE ON  
TELECOMMUNICATIONS AND THE INTERNET  
SUBCOMMITTEE ON  
ENERGY AND AIR QUALITY  
CHAIR OF THE CONGRESSIONAL HISPANIC  
CAUCUS CIVIL RIGHTS TASK FORCE

February 20, 2007

U.S. World Heritage Tentative List Project  
Office of International Affairs (0050)  
1201 Eye Street, NW, Suite 550A  
U.S. National Park Service  
Washington, D.C. 20240-0001


Dear Sir/Madam:

Recently it has come to my attention that the San Antonio Conservation Society, with assistance from Los Compadres and San Antonio Missions National Historical Park, have petitioned for the San Antonio Missions to be included on the United States National Park Services list of sites to be considered by the World Heritage Convention. I would like to express my full support for this nomination effort as I believe the Missions are important cultural monuments worthy of global recognition.

The San Antonio Missions are vivid and unique reminders of the past. While an obvious symbol of San Antonio, the Missions are also representative of the entire history of the post-European Americas. The Mission network represents the single largest grouping of colonial Spanish structures in America, and for their architectural value alone they are worthy of consideration. They are much more than simple building materials, however, and represent the melding of Spanish and indigenous culture which has created the modern American southwest and Latin America. Contained within the boundaries of each of the Missions is a summation of the cultural heritage of this region of our world, a rich and vibrant history worthy of recognition.

In addition, the majority of the Missions also serve as active parishes. An uninterrupted line runs from the past to the present through these Missions, and through the veins of many who attend services. Our ties to history are easily visible in the San Antonio Missions, and as the encapsulation of our regional heritage I firmly believe they should be included for consideration.

Sincerely,

  
Charles A. Gonzalez  
Member of Congress

CAG: cch  
H7



CIRO D. RODRIGUEZ  
23RD DISTRICT, TEXAS

2458 RAYBURN HOUSE OFFICE BUILDING  
WASHINGTON, DC 20515  
PHONE: (202) 225-4511  
FAX: (202) 225-2237

1950 S.W. MILITARY DRIVE  
SAN ANTONIO, TX 78221  
PHONE: (210) 922-1874  
FAX: (210) 923-8447



**Congress of the United States**  
**House of Representatives**

February 27, 2007

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URBAN DEVELOPMENT AND  
RELATED AGENCIES

COMMITTEE ON VETERANS' AFFAIRS

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AND MEMORIAL AFFAIRS

OVERSIGHT AND INVESTIGATIONS

U.S. World Heritage Tentative List Project  
Office of International Affairs (0050)  
1201 Eye Street, NW, Suite 550A  
U.S. National Park Service  
Washington, DC 20240-0001

Dear Sir or Madam:

As the Congressman representing four of the five Spanish colonial missions in San Antonio, Texas, Missions San José y San Miguel de Aguayo, San Juan Capistrano, Concepción de Acuña and San Francisco de la Espada, I enthusiastically support the nomination of the *Old Spanish Missions of San Antonio* to the Tentative List of U.S. Sites of natural or cultural significance to be considered for World Heritage status by the World Heritage Convention.

The San Antonio Missions are the single largest concentration of Spanish colonial resources in the United States. They have been protected and cared for the past century through the cooperative efforts of the Archdiocese, the National Park Service and the private sector. The missions and their related irrigation systems are unique in that they still perform much the way they did in the 1700s – the churches are active parishes, communities thrive around them and the Espada Acequia (irrigation ditch) still provides water for farmlands.

These missions represent living communities of past generations and keep alive the cultural heritage of their earliest inhabitants. The structures themselves constitute a unique record of the architecture, art and sculpture of the Spanish colonial period. The San Antonio Missions document an important era not only in American history, but also in the history of the European colonization and expansion.

On a more personal note, I was born and raised in the shadows of these historic touchstones and they have been an inspiration to me all of my life. I encourage favorable consideration of this application for inclusion of the *Old Spanish Missions of San Antonio* on the World Heritage List.

Sincerely,

Ciro D. Rodriguez  
Member of Congress

CDR/pg

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## The Senate of The State of Texas

CAPITOL OFFICE:  
P.O. BOX 12068  
AUSTIN, TEXAS 78711  
(512) 463-0119  
FAX: (512) 463-1017  
DIAL 711 FOR RELAY CALLS



DISTRICT OFFICE:  
2530 SW MILITARY DR.  
SUITE 103  
SAN ANTONIO, TEXAS 78224-1020  
(210) 932-2568  
FAX: (210) 932-2572

## Senator Carlos Uresti

### District 19

March 5, 2007

United States World Heritage Tentative List Project  
Office of International Affairs (0050)  
1201 Eye Street, NW  
Suite 550A  
United States National Park Service  
Washington, DC 20240

To Whom It May Concern:

On behalf of Senate District 19 constituents, I write to support the nomination of the "Old Spanish Missions of San Antonio" to be placed on the list of World Heritage sites. The Spanish Missions located in, and around, San Antonio are also known as the San Antonio Mission System.

The system includes Mission San Antonio de Valero (the Alamo); Missions Nuestra Señora de La Purísima Concepción de Acuña; San José y San Miguel de Aguayo; San Juan Capistrano; San Francisco de la Espada; the San Juan and Espada Acequias; the Espada Aqueduct; the San Juan and Espada Labores; and Rancho de las Cabras, to the United States World Heritage Tentative List.

The Old Spanish Missions of San Antonio have always been apart of the culture and history shared by residents and visitors alike. While all these sites directly influence the community, several serve as functioning Catholic parishes.

Please accept this endorsement of World Heritage status for the San Antonio Missions System.

Respectfully,

  
Carlos I. Uresti

CIU/ng

ADMINISTRATION, VICE-CHAIR, HEALTH AND HUMAN SERVICES; INTERNATIONAL RELATIONS AND TRADE; NATURAL RESOURCES  
SUBCOMMITTEE ON AGRICULTURE, AND RURAL AFFAIRS AND COASTAL RESOURCES

\*\* TOTAL PAGE.01 \*\*



# The Senate of The State of Texas

Senator Leticia Van de Putte, R. Ph.

District 26

February 15, 2007

US World Heritage Tentative List Project  
Office of International Affairs (0050)  
1201 Eye Street, NW, Suite 550A  
US National Park Service  
Washington, DC 20240

Re: Old Spanish Missions of San Antonio Application

To Whom It May Concern:

I am pleased to offer my endorsement of the San Antonio Missions system to the list of World Heritage Sites. The city of San Antonio is blessed with a unique piece of Texan and American history, and our strongest efforts to preserve these historical and cultural landmarks should be made.

As a state Senator and native of San Antonio, I can think of no site in Texas paralleled in iconic stature to the Alamo. That site is embedded with the original missions, aqueduct and dam systems. Collectively these structures are the largest group of Spanish colonial sites in the United States. The Espada Aqueduct remains the U.S. only functioning aqueduct from the Spanish Colonial era. Today, parishioners descend from the original inhabitants and maintain their forefather's traditions. Impressively, the endurance, architecture and unique cultural history make the San Antonio Missions site worthy of the U.S. World Heritage List.

Again, please accept my endorsement of the Old Spanish Missions of San Antonio for the World Heritage project. If I may be of any additional assistance, please feel free to contact me at (512) 463-0126.

Sincerely,



Leticia Van de Putte, R. Ph.

700 N. St. Mary's St., Suite 1725  
San Antonio, Texas 78205  
210-733-6604  
210-733-6605 Fax

E-MAIL: [leticia.vandeputte@senate.state.tx.us](mailto:leticia.vandeputte@senate.state.tx.us)

P.O. Box 12061  
Austin, Texas 78711  
512-463-0126  
Fax 512-463-2111  
1-888-279-0641  
Dial 711 For Relay Call

Committees: Veteran Affairs and Military Installations, *Chair*  
Administration • Business & Commerce • Education • Subcommittee on Higher Education

---

## Committees

Vice Chair, Finance

Chair, Subcommittee on Higher

Education

Chair, Subcommittee on Capital

Funding for Higher Education

Legislative Budget Board



**Judith Zaffirini**

State Senator, District 21

President Pro Tempore, 1997

## Committees

Education

Health and Human Services

International Relations and Trade

February 22, 2007

U.S. World Heritage Tentative List Project

Office of International Affairs (0050)

1201 Eye Street, NW, Suite 550A

U.S. National Park Service

Washington, DC 20240

To Whom It May Concern:

This is to support strongly placing the San Antonio Missions system on the list of World Heritage sites. These cultural treasures, renowned for their beauty and rich history, preserve and maintain the legacy of the Spanish settlers who contributed so much to Texas history.

It is my pleasure to recommend World Heritage status for the San Antonio Mission system. Your favorable consideration of this proposal would be appreciated greatly. May God bless you.

Very truly yours,

A handwritten signature in cursive script that reads "Judith Zaffirini".

Judith Zaffirini

JZ/cat

Capitol Office: P.O. Box 12068 • Austin, Texas 78711 • 512/463-0121 • Fax 512/475-3738 • Dial 711 For Relay Calls

South District Office: P.O. Box 627 • Laredo, Texas 78042-0627 • 956/722-2293 • Fax 956/722-8586

North District Office: 12702 Toepperwein Road #214 • San Antonio, Texas 78233 • 210/657-0095 • Fax 210/657-0262



---

# JOE FARIAS

STATE REPRESENTATIVE

February 26, 2007

U.S. World Heritage Tentative List Project  
Office of International Affairs (0050)  
1201 Eye Street, NW, Suite 550A  
U.S. National Park Service  
Washington, DC 20240

National Park Service:

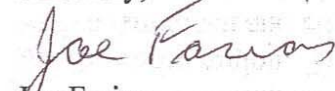
State House District 118 is very proud to call Missions San Juan Capistrano, and San Francisco de la Espada, the San Juan and Espada Acequias, the Espada Aqueduct, the San Juan and Espada Labores, and Rancho de las Cabras home.

One cannot overstate the historical significance of the Missions to the city of San Antonio and the entire region. The five "Old Spanish Missions of San Antonio" represent the rich Native American and Hispanic Heritage of South Texas. Furthermore, four of the five missions- including both of the missions within State House District 118 - continue to serve their communities as active parishes, with many of the parishioners being descendants of the original inhabitants.

I was fortunate to be born and grow up on the grounds of Mission San Juan, no more than 100 feet from the church. My personal connection to these great structures is dear. This is why I support the nomination of the "Old Spanish Missions of San Antonio" to be considered for the new, tentative list of U.S. sites of natural or cultural significance to be considered for World Heritage status by the World Heritage Convention.

World Heritage Status for these treasured sites would be the deserved recognition of these Missions as landmarks of global historic importance. I commend the United Nations for considering these hometown treasures for this honor. Should you have any questions, or need further information, please feel free to contact me at (512) 463-0714.

Sincerely,



Joe Farias  
State Representative  
House District 118

JGF/RG



# The State of Texas House of Representatives

EDMUND KUEMPEL DISTRICT 44 • GONZALES, GUADALUPE & WILSON COUNTIES

February 27, 2007

U.S. World Heritage Tentative List Project  
Office of International Affairs (0050)  
1201 Eye Street, NW, Suite 550A  
U.S. National Park Service  
Washington, DC 20240

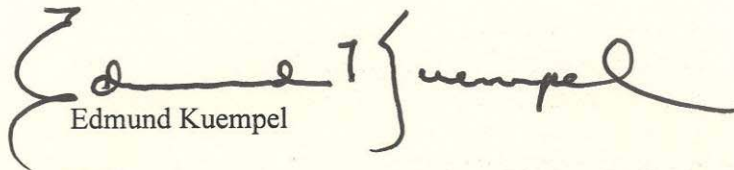
Dear Ladies and Gentleman:

It is my sincere honor to offer my support for the San Antonio Missions application to be included on the U.S. World Heritage Tentative List. I cannot think of a site that has more cultural heritage than our state's very own San Antonio Missions.

The significance of the San Antonio Missions in the history of Western art and culture is undoubted. The rich Native American and Hispanic heritage of South Texas is represented by these historical missions and brings people from all over the world to visit. In fact, today, four of the five missions continue to serve as active parishes with many of the parishioners being descendants of the original inhabitants.

I appreciate your thoughtful consideration of this application for the San Antonio Missions. If I can provide any further information or support on this project, please do not hesitate to call on me. And as always, my door is open if I may be of service to you in any way.

Sincerely,



Edmund Kuempel

EK:bg

COMMITTEES: VICE CHAIR — CULTURE, RECREATION AND TOURISM  
ENVIRONMENTAL REGULATION

P.O. BOX 2910 • AUSTIN, TEXAS 78768-2910 • 512-463-0602



AUSTIN OFFICE:  
P. O. BOX 2910  
TIN, TEXAS 78768-2910  
512-463-0452  
FAX: 512-463-1447



DISTRICT OFFICE:  
2823 E. SOUTHCROSS  
SAN ANTONIO, TEXAS 78223  
210-532-8899  
FAX: 210-532-4964

TEXAS HOUSE OF REPRESENTATIVES  
**ROBERT R. PUENTE**  
STATE REPRESENTATIVE  
DISTRICT 119

February 27, 2007

U.S. World Heritage Tentative List Project  
Office of International Affairs (0050)  
1201 Eye Street, NW, Suite 550A  
U.S. National Park Service  
Washington, DC 20240

RE: San Antonio Missions Application

Dear Ladies and Gentlemen:

On behalf of the citizens of San Antonio, I would like to give my full support for the San Antonio Missions application to be included on the U.S. World Heritage list.

Several of the missions are located in my house district. Their beautiful architecture and rich cultural history are treasured reminders of the heritage of San Antonio. Today, four of the five missions continue to serve as active parishes with many of the parishioners being descendants of the original inhabitants. In fact, they represent the single largest cluster of Spanish colonial structures in the nation. Thousands of tourists are drawn to them weekly and we are proud they are here in San Antonio.

Please accept this letter as my strong support for the application of our historical Missions. If you have any questions, please feel free to contact me.

Sincerely,

Robert R. Puente

COMMITTEES:  
HOUSE NATURAL RESOURCES, CHAIR  
LOCAL GOVERNMENT WAYS AND MEANS





**State Representative Mike Villarreal**  
Texas House of Representatives

February 20, 2007

U.S. World Heritage Tentative List Project  
Office of International Affairs  
1201 Eye Street, NW, Suite 550A  
U.S. National Park Service  
Washington D.C. 20240

To Whom It May Concern:

I am writing to express my deep support for the inclusion of the San Antonio Missions System in the U.S. World Heritage List. The rich cultural heritage of San Antonio is deeply rooted in its missions system. Comprised of nine individual sites, the "Old Spanish Missions of San Antonio" represents a crossroads where several different cultures first interacted and together founded the basis for a modern, thriving city. As the single largest cluster of Spanish colonial buildings in the United States, they maintain ties to Texas' rich Hispanic and Native American heritage. Furthermore, some of these buildings bridge the past and present by continuing to serve as parishes.

It is imperative that we properly recognize this missions system, the people who lived and died there, and their continued symbolism not only for Texas, but also for the nation by citing them in the U.S. World Heritage List.

Sincerely,

A handwritten signature in black ink that reads "Michael U. Villarreal".

Michael Villarreal  
Texas State Representative





December 22, 2006

U.S. World Heritage Tentative List Project  
Office of International Affairs (0050)  
1201 Eye Street, NW, Suite 550A  
U.S. National Park Service  
Washington, DC 20240

To Whom It May Concern:

The City of Floresville through the Floresville Economic Development Corporation is working closely with the National Park Service to preserve, reconstruct and promote the Rancho de las Cabras as part of the San Antonio Missions National Historical Park. Rancho de las Cabras located in Floresville served as part of the Mission San Francisco de la Espada. As Mayor, I understand the significance of the Mission cluster and the rancho to the continued development of our city and region.

The ranching tradition originated by the Spaniards and the Mexican vaqueros lives on today as part of our ranching economy. The integration of the local native Americans that lived along the San Antonio River basin into the Spanish colonial economy and cultural environment also contributed to who and what our community is today. Rancho de las Cabras serves as a viable connection to our past and an excellent vehicle to our community's future development in Texas, the US and the world. As part of the San Antonio Missions cluster, the rancho demonstrates what the Spanish colonial period meant to the development of the US and Latin America as a whole. The national and international significance is readily seen when you visit the Missions National Historical Park.

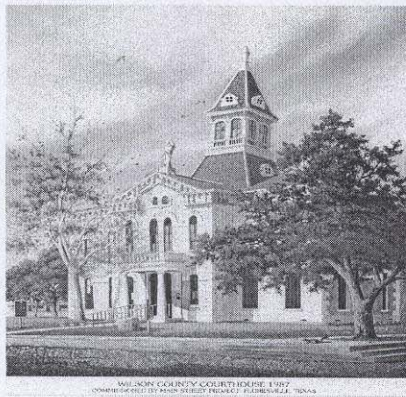
As Mayor of the City of Floresville, I support the effort for the San Antonio Missions National Historical Park to be considered as a World Heritage Site.

Sincerely,

Daniel M. Tejada  
Mayor

**The City of Floresville**  
1120 D Street, Floresville, Texas 78114  
(830) 393-3105 FAX (830) 393-2056 (830) 216-7095  
cityhall@floresville.net





**MARVIN QUINNEY**  
Wilson County Judge  
1420 Third Street  
Floresville, Texas 78114  
Phone: 830-393-7303  
Fax: 830-393-7327  
wcjudge@felpsis.net



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## COUNTY OF WILSON

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December 27, 2006

U.S. World Heritage Tentative List Project  
Office of International Affairs (0050)  
1201 Eye Street, NW, Suite 550A  
U.S. National Park Service  
Washington, DC 20240

To Whom It May Concern:

As the Wilson County Judge, I am working with the City of Floresville and the Wilson County Historical Society and the National Park Service to preserve, reconstruct and promote the Rancho de las Cabras as part of the San Antonio Missions National Historical Park. Rancho de las Cabras located in Wilson County served as part of the Mission San Francisco de la Espada. The rancho established the ranching tradition in our area. It is a living reminder of the impact the first Europeans had in this part of the world.

The ranching tradition originated by the Spaniards and the Mexican vaqueros lives on today as part of our ranching economy. The integration of the local native Americans that lived along the San Antonio River basin into the Spanish colonial economy and cultural environment also contributed to who and what our community is today. Rancho de las Cabras serves as a viable connection to our past and an excellent vehicle to our community's future development in Texas, the US and the world. The national and international significance is readily seen when you visit the Missions National Historical Park.

As Wilson County Judge, I support the effort for the San Antonio Missions National Historical Park to be considered as a World Heritage Site.

Sincerely,

Marvin Quinney  
County Judge



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## BEXAR COUNTY HISTORICAL COMMISSION

233 N. Pecos La Trinidad, Suite 420  
San Antonio, Texas 78207  
(210) 335-6581 ♦ FAX (210) 335-6713

14 February 2007

U.S. World Heritage Tentative List Project  
Office of International Affairs (0050)  
1201 Eye Street, NW, Suite 550A  
U.S. National Park Service  
Washington, DC 20240

RE: San Antonio Missions Application

Dear Ladies and Gentlemen:

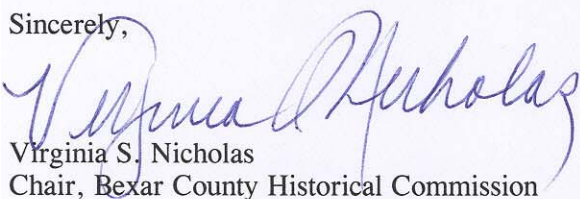
On behalf of the Bexar County Historical Commission, the local affiliate of the Texas Historical Commission, we would like to give our support for the San Antonio Missions application to be included on the U.S. World Heritage Tentative List. This application includes Mission San Antonio de Valero (the Alamo), Missions Nuestra Señora de la Purísima Concepción de Acuña, San José y San Miguel de Aguayo, San Juan Capistrano, and San Francisco de la Espada, the San Juan and Espada Acequias, the Espada Aqueduct, the San Juan and Espada Labores, and Rancho de las Cabras. World Heritage status would provide international prestige to these priceless cultural treasures and enhance the cultural heritage of San Antonio.

This cluster of colonial Spanish structures represents the rich Native American and Hispanic heritage with four of the five missions continuing to serve as active parishes and the Alamo as a remarkable reminder for the history of Texas. The World Heritage status would provide international prestige for these priceless cultural treasures.

We understand that World Heritage status does not affect the legal status of any of the missions as only U.S. government laws and regulations apply to sites within the United States.

The Bexar County Historical Commission endorses World Heritage status for the San Antonio Missions system known as "Old Spanish Missions of San Antonio".

Sincerely,



Virginia S. Nicholas  
Chair, Bexar County Historical Commission

Cc: Nelson W. Wolff, County Judge  
Sergio "Chico" Rodriguez, Commissioner, Pct. 1  
Paul Elizondo, Commissioner, Pct. 2  
Lyle Larson, Commissioner, Pct. 3  
Tommv Adkisson, Commissioner, Pct. 4

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# Daughters of the Republic of Texas

*Nelma Wilkinson*

President General

February 15, 2007

U.S. World Heritage Tentative List Project  
Office of International Affairs (0050)  
1201 Eye Street, NW, Suite 550A  
U.S. National Park Service  
Washington, DC 20240

Dear Sirs:

As President General of the Daughters of the Republic of Texas, Inc., I recommend the nomination of "Old Spanish Missions of San Antonio," the five missions located in San Antonio, Texas, to the list of World Heritage sites having significant cultural heritage of universal value.

The five missions include Mission San Antonio de Valero (the Alamo), Missions Nuestra Señora de la Purísima Concepción de Acuña, San José y San Miguel de Aguayo, San Juan Capistrano, and San Francisco de la Espada.

In 1905 the State of Texas entrusted the custodial management of the Alamo to the Daughters of the Republic of Texas, descendants of citizens of the Republic of Texas, 1836-1846. The Daughters have effectively managed the Alamo without admission fees and at no cost to state or national government for over one hundred years.

San Antonio de Valero, better known as the Alamo, is an international symbol of courage. Established by Spain in 1718, moved to its present location in 1724, and later secularized, it became the home in 1803 for the Second Flying Company of San Carlos de Alamo de Parras. The Battle of the Alamo on March 6, 1836, pitting Texians within the walls of the mission against an overwhelming Mexican army, marked a turning point in the Texas Revolution and inspired the rallying cry "Remember the Alamo." The Mexican army was defeated at San Jacinto on April 21, 1836, and the Republic of Texas was formed. This stubborn defense, at the cost of the life of every defender, raised these Texians to nearly mythic stature in the eyes of their countrymen, indeed globally, as their story became popularized in literature and film.

I am sure that I speak for all of the members of our organization when I say that we support this nomination without reservation.

Sincerely,



Nelma Toney Wilkinson  
President General





## FLORESVILLE ECONOMIC DEVELOPMENT CORPORATION

1120 "D" Street • Floresville, Texas 78114 • Phone 830-393-3965 • Fax 830-393-2056

December 22, 2006

U.S. World Heritage Tentative List Project  
Office of International Affairs (0050)  
1201 Eye Street, NW, Suite 550A  
U.S. National Park Service  
Washington, DC 20240

To Whom It May Concern:

The Floresville Economic Development Corporation is working closely with the National Park Service to preserve, reconstruct and promote the Rancho de las Cabras as part of the San Antonio Missions National Historical Park. Rancho de las Cabras located in Floresville served as part of the Mission San Francisco de la Espada. The rancho established the ranching tradition in our area. It is a living reminder of the impact the first Europeans had in this area of the world.

The ranching tradition originated by the Spaniards and the Mexican vaqueros lives on today as part of our ranching economy. The integration of the local native Americans that lived along the San Antonio River basin into the Spanish colonial economy and cultural environment also contributed to who and what our community is today. Rancho de las Cabras serves as a viable connection to our past and an excellent vehicle to our community's future development in Texas, the US and the world. As part of the San Missions cluster, the rancho demonstrates what the Spanish colonial period meant to the development of the US and Latin America as a whole. The national and international significance is readily seen when you visit the Missions National Historical Park.

As President of the FEDC Board of Directors, I support the effort for the San Antonio Missions National Historical Park to be considered as a World Heritage Site.

Sincerely,

A handwritten signature in dark ink, appearing to read "Mariano G. Sanchez". The signature is fluid and cursive, with a long horizontal stroke at the end.

Mariano G. Sanchez  
President Board of Directors



FLORESVILLE  
ECONOMIC DEVELOPMENT CORPORATION

1120 "D" Street • Floresville, Texas 78114 • Phone 830-393-3965 • Fax 830-393-2056

December 27, 2006

U.S. World Heritage Tentative List Project  
Office of International Affairs (0050)  
1201 Eye Street, NW, Suite 550A  
U.S. National Park Service  
Washington, DC 20240

To Whom It May Concern:

As the Executive Director of the Floresville Economic Development Corporation (FEDC) I am involved with the Superintendent of National Park Service in San Antonio in an effort to preserve, reconstruct and promote the Rancho de las Cabras as part of the San Antonio Missions National Historical Park. Rancho de las Cabras located in Floresville was a viable part of the Mission San Francisco de la Espada. The rancho provided essential meats, milk, cheese and other foodstuffs to Mission Espada. In doing so, the rancho established the ranching tradition in our area. It is a living reminder of the impact the first Europeans had in this part of the world. As part of the San Missions cluster, the rancho demonstrates what the Spanish colonial period meant to the development of the US and Latin America as a whole. The national and international significance is readily seen when you visit the Missions National Historical Park.

The ranching tradition originated by the Spaniards and the Mexican vaqueros lives on today as part of our ranching economy. The integration of the local native Americans that lived along the San Antonio River basin into the Spanish colonial economy and cultural environment also contributed to who and what our community is today. Rancho de las Cabras serves as a viable connection to our past and an excellent vehicle to our community's future development in Texas, the United States and the world. The Missions cluster and the rancho in particular are an integral part of our educational, cultural and economic development. Cultural and historic tourism are key to our continued success.

I support the effort for the San Antonio Missions National Historical Park to be considered for World Heritage Status.

Sincerely,

  
Jesse M. Perez  
Executive Director



February 28, 2007



Mr. Stephen Morris  
U.S. World Heritage Tentative List Project  
Office of International Affairs (0050)  
1201 Eye Street, NW, Suite 550A  
U.S. National Park Service  
Washington, D.C. 20240

Dear Mr. Morris:

I am writing on behalf of The Greater San Antonio Chamber of Commerce to express our support for the San Antonio Mission System to be included on the World Heritage Site list. As San Antonio's leading business advocate for the past 113 years and an organization that represents more than 2,000 businesses, The Chamber understands the historical significance of our historic missions and the role they have played in our city's cultural and economic development.

The City of San Antonio's origins date back to the 16th century, directly to the Spanish missionaries who built the historic missions. They served as havens for the early settlers and the city literally formed around them. In fact, a new republic would be formed around one of the missions, the Alamo, which was the site of the most significant battle in Texas history. That battle was major in Texas becoming an independent nation.

Today, the missions are a major tourist visitor destination and an important part of San Antonio's \$10 billion tourism and hospitality industry. More than 21 million people visit San Antonio each year and the Alamo consistently ranks as the most visited attraction in the State of Texas. In addition, Missions San Jose, San Juan, Concepcion, and Espada still operate as active parishes of the Catholic Church, with many parishioners being descendants of the original settlers.

A World Heritage Site designation would be fitting, since the missions represent the earliest days of San Antonio, are the pride of Texas and a reminder of the pioneering spirit that made the United States what it is today. The heritage and the stories associated with the missions need to be preserved for future generations, as part of a common universal history and heritage. Therefore, The Greater San Antonio Chamber of Commerce strongly supports the San Antonio Missions for inclusion on the World Heritage list.

If you have any questions, please feel free to contact me at (210) 229-2130. Thank you for your consideration.

Sincerely,

A handwritten signature in black ink, appearing to read "Joe R. Krier", written over a light blue circular stamp.

Joseph R. Krier  
President & CEO

Headquarters  
602 East Commerce Street  
Corner of Alamo & East  
Commerce Streets

The Greater San Antonio Chamber of Commerce  
P.O. Box 1628 San Antonio, TX 78296  
210/229-2100 FAX 210/229-1600  
[www.sachamber.org](http://www.sachamber.org)

Small Business Resource Center  
First Floor  
One Castle Hills Building  
Loop 410 & Blanco Road



LOS COMPADRES  
de San Antonio Missions  
National Historical Park

February 15, 2007

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Cynthia McMurray  
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Alice Lynch  
Ethel T. Runion  
Arthur Troilo  
\*Kathleen Watson  
Hansell "Woody" York  
*\*Deceased*

EXECUTIVE DIRECTOR

Susan Chandoha

U.S. World Heritage Tentative List Project  
Office of International Affairs (0050)  
1201 Eye Street, NW, Suite 550A  
U.S. National Park Service  
Washington, D.C. 20240

To Whom It May Concern:

Los Compadres, the official Friends' group to the San Antonio Missions National Historical Park, enthusiastically supports the nomination of the "Old Spanish Missions of San Antonio" to the Tentative List of U.S. sites of natural or cultural significance to be considered for World Heritage status by the World Heritage Convention.

This nomination includes Mission San Antonio de Valero (the Alamo), Mission Nuestra Señora de la Purísima Concepción de Acuña, Mission San José y San Miguel de Aguayo, Mission San Juan Capistrano, Mission San Francisco de la Espada, the San Juan and Espada Acequias (irrigation system), the Espada Aqueduct, the San Juan and Espada labores (farm lands) and the Rancho de las Cabras, the historic ranch for Mission San Francisco de la Espada.

From these Mission walls and related historic agricultural lands and irrigation system, flow the dynamic history of the mixing of peoples, the economic foundations of the Southwestern United States and the seeds of the Spanish influence that increasingly pervade modern America. In the histories of America yet to be written, the role of the Missions and their peoples will assume a much more dominant place.

Preceding this recognition by the historical community will have been the recognition of the beauty and importance of the Missions. Beginning in the 1920s, this led to the collective efforts in San Antonio to stop the Missions from crumbling into oblivion and to restore them to their past glory. This has been especially true over the past twenty years. Millions of dollars and untold human resources have transformed the Missions into a spectacular tourist attraction and a living classroom for the students of our nation and especially for our own students here.

6701 San José Drive • San Antonio, Texas 78214 • Office (210) 922-3218 • Fax (210) 922-6800  
www.loscompadres.org • loscompadres@sbcglobal.net



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The San Antonio Missions are most deserving to be placed in nomination on this list. They are more than architectural relics – they are living monuments that have been carefully preserved to continue the rich Native American-Hispanic heritage that they represent. This cluster of missions contains the Espada irrigation system – the only truly complete one in America that starts with a historic dam and flows through an aqueduct to water farmlands as it did in the 1700s. Additionally, four of the five missions continue to serve as active parishes with many of the parishioners being descendants of the original inhabitants.

Los Compadres and its 800+ annual donors wholeheartedly support the nomination of the five “Old Spanish Missions of San Antonio” and their related historic resources and we respectfully request favorable consideration of this application for inclusion on the World Heritage List.

Yours Truly,

A handwritten signature in black ink, reading "Robert S. Downey". The signature is fluid and cursive, with the first name "Robert" and last name "Downey" clearly legible.

Robert S. Downey  
Chairman of the Board



## SAN ANTONIO CONSERVATION SOCIETY

February 27, 2007

U. S. World Heritage Tentative List Project  
Office of International Affairs (0050)  
1201 Eye Street, NW, Suite 550A  
U. S. National Park Service  
Washington, D.C. 20240

RE: San Antonio Missions Application

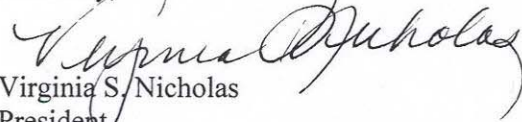
Dear Ladies and Gentlemen:

In accordance with the purpose of the San Antonio Conservation Society, we enthusiastically support the nomination of the Old San Antonio Missions to the U. S. World Heritage Tentative List.

Since its founding in 1924, the San Antonio Conservation Society has advocated for the preservation of the five Spanish colonial missions of San Antonio. The Society first purchased a 1.5-acre strip of land along the Espada Aqueduct and a few years later, purchased the barrel-vaulted Granary of Mission San José in order to preserve them. Ultimately, through the efforts of the Conservation Society, four of the missions, including the Espada Aqueduct and Dam and an extensive acequia system, were transferred to the National Park Service and constitute the San Antonio Missions National Historical Park. Active Catholic parishes still worship in the mission churches. The fifth mission, The Alamo, is an icon of Texas history, annually receiving approximately 2.5 million visitors, and is owned by the State of Texas and managed by the Daughters of the Republic of Texas.

The missions of San Antonio, representing the Spanish colonial heritage and the Native American and Hispanic heritage of Texas, remain the single largest concentration of Spanish colonial structures in the United States. They are remarkable for their construction and individual beauty. Centuries after their construction, they are still in use. Standing within the strong rock walls or in the serene open courtyards, they still evoke the spirit of early Texas and the United States.

Sincerely,

  
Virginia S. Nicholas  
President

107 KING WILLIAM STREET • SAN ANTONIO, TEXAS 78204-1312 • 210/224-6163 • FAX: 210/224-6168

The Purpose of this Society is to preserve and to encourage the preservation of historic buildings, objects, places and customs, relating to the history of Texas, its natural beauty, and all that is admirably distinctive to our State; and by such physical and cultural preservation to keep the history of Texas legible and intact to educate the public, especially the youth of today and tomorrow, with knowledge of our inherited regional values.



February 20, 2007

U.S. World Heritage Tentative List Project  
Office of International Affairs (0050)  
1201 Eye Street, NW, Suite 550A  
U.S. National Park Service  
Washington, DC 20240

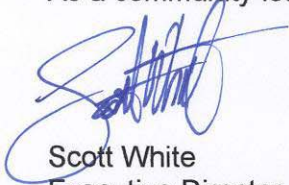
Re: "Old Spanish Missions of San Antonio"

To Whom It May Concern:

The National Park Service and the George Wright Society are working together to assemble a new Tentative List of U.S. sites of natural or cultural significance to be considered for World Heritage status by the World Heritage Convention. This list is only updated every 10 years and a site must be on the tentative list to be considered. This year The San Antonio Convention and Visitors Bureau together with The San Antonio Conservation Society and assistance from Los Compadres and San Antonio Missions National Historical Park would like to nominate the San Antonio Missions system including: Mission San Antonio de Valero (the Alamo), Missions Nuestra Señora de la Purísima Concepción de Acuña, San José y San Miguel de Aguayo, San Juan Capistrano, and San Francisco de la Espada, the San Juan and Espada Acequias, the Espada Aqueduct, the San Juan and Espada Labores, and Rancho de las Cabras. The San Antonio Convention and Visitors Bureau think they should be included on the tentative list of U.S. sites because they are four of the five missions that continue to serve as active parishes with many of the parishioners being descendants of the original inhabitants.

World Heritage status would provide international prestige to these priceless cultural treasures and put the spotlight on San Antonio for cultural heritage. World Heritage status does not affect the legal status of the site at all. Only U.S. government laws and regulations apply to sites within the United States.

As a community leader, we are asking for you to support our nomination efforts.



Scott White  
Executive Director, San Antonio CVB  
[Scott.White@SanAntonioVisit.com](mailto:Scott.White@SanAntonioVisit.com)



**TEXAS  
HISTORICAL  
COMMISSION**

*The State Agency for Historic Preservation*

RICK PERRY, GOVERNOR

JOHN L. NAU, III, CHAIRMAN

F. LAWRENCE OAKS, EXECUTIVE DIRECTOR

December 27, 2006

U.S. World Heritage Tentative List Project  
Office of International Affairs (0050)  
1201 Eye Street, NW, Suite 550A  
U.S. National Park Service  
Washington, DC 20240

RE: San Antonio Missions Application

Dear Ladies and Gentlemen:

On behalf of the commission members and staff of the Texas Historical Commission, the state agency for historic preservation, I would like to give our whole-hearted support for the San Antonio Missions application to be included on the U.S. World Heritage Tentative List. This application includes Mission San Antonio de Valero (the Alamo), Missions Nuestra Señora de la Purísima Concepción de Acuña, San José y San Miguel de Aguayo, San Juan Capistrano, and San Francisco de la Espada, the San Juan and Espada Acequias, the Espada Aqueduct, the San Juan and Espada Labores, and Rancho de las Cabras. World Heritage status would provide international prestige to these priceless cultural treasures and enhance the cultural heritage of San Antonio.

The history of our state - and of the Southwest United States - stems from the development of Spanish missions, and the San Antonio Missions represent the single largest cluster of Spanish colonial structures in the nation. The rich Indo-Hispanic heritage of south Texas is maintained today through these missions, as four of the five continue to serve as active parishes with many of the parishioners being descendants of the original inhabitants.

As both the executive director of the Texas Historical Commission and the State Historic Preservation Officer for Texas, I support this application for the San Antonio Missions. If you have any questions or if I may be of further assistance, please contact me at 512/463-6100.

Sincerely,

A handwritten signature in black ink, appearing to read "F. Lawrence Oaks", written over a light blue circular stamp.

F. Lawrence Oaks  
Executive Director